

Liber. ccc. oxen.

FEBRIS INOMALA

OR,
The new disease
THAT
Now rageth throughout
ENGLAND.

With an Exact description of

Nature.
Signs.
Its *Causes.*
Pronosticks.
Cure.

TO

Which is added a brief description of the Na-
ture and cure of that disease, which this
Spring most infected LONDON.

By **H. W.**, Dr. of Phyfick.

*Etenim si dare vitam proprium Dei manus est,
Certe datam iheri, jamque fugientem regimere, Deo
Proximum fateamur opere.* Erasm,

LONDON,

Printed for Anthony VVilliamson and are to be
Sold at the sign of the Queens Arms
in St. Pauls Church-yard, 1689.

Ex Testamento Gul. Creed. m. d. CCC. Soc

This image shows a blank, aged, cream-colored page. The paper has a slightly textured appearance with some minor blemishes and discoloration, particularly towards the edges. There are faint, illegible horizontal lines across the page, which could be bleed-through from the reverse side or ghosting from previous pages. The overall tone is off-white or light beige.



TO THE
Most worthily Honour'd
Creswel Tayleur of Rhodinton Esq;

S I R,



His tract formerly writ
by me for my private
use, with *Antoninus* his
Title onely prefixed upon it,
τὰ εἰς εὐαγγέλιον Notes for my
self: I having withstood the as-
saults of more than ordinary im-
portunities for its printing, re-
scuing it twice from the press. At
last upon the frequent incursions
of this disease, for these two or

The Epistle Dedicatory

three years together, it being ordered as it were by a Divine appointment, I dared no longer refuse, (upon the fear of some mens envy) when the tye of duty as a Christian, call'd so loud for it.

Having therefore fitted it for the press, as a due debt it comes to be yours: it receiving some growth under your roof, when your Ladies sickness ingaged my stay for some time with you. Besides the bond of a high and extraordinary friendship for almost thrice seven years continuance, commanding this from me: as also knowing nothing could

The Epistle Dedicatory

could be more connaturall to that diffusive charitie which is in you, than to appear in that, which might be instrumentall to a publick good.

Accept Sir therefore this acknowledgement of my true affection, which onely tells you, *me velle non ingratum mori*. For had I been ambitious of a high patronage, this small piece I send you, might peradventure have worn a swelling inscription: but I know not, something there is within me checks that pride, and will needs prefer the name of Friend, before that of Lord, he really being noble to me, that is

The Epistle Dedicatory
To in his Actions : and best me-
rits to have the tender of my la-
bours, which hath been a che-
risher of my fortunes. Where-
fore let me intreat you to receive
this as a Monument of his Love,
who is in the deepest sense of
Gratitude

Lond. Novemb. 4.

Sir,

your most humble
Servant

H. WHITMORE.

To



TO THE
R E A D E R.

IT was the custome amongst the Ancient Greeks, (before the Art of Physick was digested into Methode) that if a sure cure were found out for any disease; the party was bound to write it on a table, and hang it up in the Temple of *Diana* at *Ephesus*: that every one labouring with that disease, might afterwards repair thither and receive their remedy. If such care was took by Heathens for the Publick good: Christianity certainly hath a higher ground to command it from us.

Seeing therefore this distemper so far
A 4 rigeth

To the Reader.

rageth at the present, as that it sweeps away many suddenly, and drives others into languishing diseases, as Agues, Consumptions, and the like (especially where the nature of it is not well understood by them that undertake to cure it) I having had a large experience both in Stafford-shire and Shrop-shire (in the time of the late Wars :) and at Chester in the year 1651 this disease then ranging along the Sea-coast of Cheshire, Lancashire, and North wales; as also in and about London, for these two years last past. And finding that course I have here set down so effectuall, that none miscarried under it, that took it in the beginning: I could no longer deny the importunity of my friends: but thought my self bound in duty to God, and my Country to make it known at this time; the disease being the same, and indeed as old as the Art it self, though the people call it the New-disease; which is the only reason of my giving it that Title.

And

To the Reader.

And that it might be of lasting and sound good, I have diligently scanned in Nature for the more certain and sure cure of it; this disease almost every Autumne appearing in some place or other of this Nation: They having now gained that for the Publick, which was in the year 1642, writ by me for my privat use: * upon the review adding some reasons and Authorities to it, that it might be seen, I would impose nothing upon the world, but what I had sound grounds for: which hath forced me to exceed something the capacity of the meere English Reader; the subject Commanding the Latine tongue for Authorities and explanations, except I would have been tedious even unto nauseating: and then also could they not possibly have understood me, the Phy-
loso-

* with another peice
for the trying of expe-
riments on Beasts, for
the good of man: with-
out the hazarding of so
Noble a subject: in
order to a further im-
provement of the Art,
and bringing into use
our home-born Medi-
cines.

To the Reader.

Ioſophy being ſo obſcure to them. But ſhould I have writ it all in Latine, then thoſe direcſions and cauſions which are here let down to the meanest underſtanding, would have been loſt, and the good I aim at frustrated; which now I hope may prove effectuall for the ſaving of many menſ lives: Christian compassion being forcible in me, ſeeing the daily mistakes of ſome (not well read in Physick) that undertake to preferve them; this diſease proving ſo deceiptful and hidden to them, that they ſtill miſ-carry in their aim, it perpetually bringing forth new Monsters, Symptomes of ſo large a ſize, as their expeſience never meeting with the like before confounds them; and in this ſtraiſt what ſhall they do, to invoke *Apollo* or *Esculapius* is in vain, they ſhould have laboured beſore to have had them propitious; for that ſaying (in Physick) is moſt true. *Non ſat eſt ſtudere, ſed ſtuduiffe*: Studying will not ſerve the turn, but they ſhould,

To the Reader.

should have studdyed before ; that they might not have proved like him who *Cum summo dedecore prioris consilii pœnitens, pedem ut aiunt referat ; vel cum ægrotantis gravi damno, perversacione notam subeat.* And indeed it is enough to move the Bowels of any that are truly compassionate , to see people destroyed by those hands which they invoked for their support : and to receive their death's wound from them, that pretended to give them life.

To prevent therefore for the future the like sad mistakes, this is writ, which I think will be of lasting use , so long as men, and the Art continues; especially to this Nation, which is frequently infested with this distemper; & therefore calls for it to be writ in English. And though I am not of *Pomponatius* his Judgement, who saith *Si possemus etiam sine Latina lingua omnino disciplinas doceri melius esse ; quam in ea temporis vel modici dispendium facere.* Yet really I think it

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To the Reader.

Ioſophy being ſo obſcure to them. But ſhould I have writ it all in Latine, then thoſe direcſions and cauſions which are here let down to the meanest underſtanding, would have been lost, and the good I aim at frustrated; which now I hope may prove effectuall for the ſaving of many menſ lives: Christian compassion being forcible in me, ſeeing the daily mistakes of ſome (not well read in Physick) that undertake to preſerve them; this diſease proving ſo deceiptful and hidden to them, that they ſtill miſ-carry in their aim, it perpetually bringing forth new Monsters, Symptomes of ſo large a ſize, as their expeſience never meeting with the like before conſounds them; and in this ſtraiſt what ſhall they do, to invoke *Apollo* or *Esculapius* is in vain, they ſhould haue laboured before to haue had them propitiouſ; for that ſaying (in Physick) is moſt true. *Non ſat eſt ſtudere, ſed ſtuduiffe*: ſtudying will not ſerve the turn, but they ſhould,

To the Reader.

should have studdyed before ; that they might not have proved like him who *Cum summo dedecore prioris consilii pœnitens, pedem ut aiunt referat ; vel cum ægrotantis gravi damno, pericaciae notam subeat.* And indeed it is enough to move the Bowels of any that are truly compassionate , to see people destroyed by those hands which they invoked for their support : and to receive their death's wound from them, that pretended to give them life.

To prevent therefore for the future the like sad mistakes, this is writ, which I think will be of lasting use , so long as men, and the Art continues; especially to this Nation, which is frequently infested with this distemper; & therefore calls for it to be writ in English. And though I am not of *Pomponatius* his Judgement, who saith *Si possemus etiam sine Latina lingua omnino disciplinas doceri melius esse ; quam in ea temporis vel modici dispendium facere.* Yet really I think

it

To the Reader.

it Pedantisme at the height, to account for
nothing worthy which is held forth in our
mother tongue, which the Antient
(that we so magnifie) solely did : as the
Prince of humane learning *Aristotle* did
with *Plato*, *Gallen*, *Hippocrates*, and indeed
all the rest of eminency and note. And
at this day the chiefeſt wits of
that Ingenuous Nation the French,
make it now their designe and busiſſeſs
to write all in *vernacula Lingua*; as
that peice for the attaining of Sciences
in a ſhort time, to *Cardinal Richleu*
makes maniſteſt; they imitating the
Italians herein; and ſeriously concer-
ning our own profeſſion I have admi-
red at the vanity of the common peo-
ple, to be taken with him: *Qui forſan*
latine loqui, aut Graece quædam intelli-
gere potest, as if to ſpeak a little Latine,
and cant with a few hard words, were
enough to dub a man an absolute and
compleat Physician; *novi nuper quen-*
dam (iāith Dr. *Frimroſe*) *qui cum ſe me-*
dicum

To the Reader.

our dicum profiteretur, quamvis levissime ea
disciplina tinctus foret, talis tamen ha-
bitus est ob quandam latine lingue cog-
nitio[n]em. But in truth there is a vast
difference betwixt such men and sound
Physicians, for as Celsus said truly
Morbos eloquentia non curari, & se-
c[u]s neca, non querit ager medicum eloquen-
tibus, tem, sed sanantem. So that to be skil-
ness led onely in the tongues, doth not
make a Physician, as the vulgar dote,
(from whom *Si linguam detrahas reli-
bleu quum inutile est*,) though (mistake me
the not) a Physician cannot be without the
tongues: But to them, there must be
added a new labour, with care and
great industry, for the obtaining of
this Art, that he may be able eruditus
soxopus to discover the secret
workings, and finde out the dark cells
of diseases.

and Thus have you a brief account why
this is now published, and why in
English. All that remains is that you
will

To the Reader.

will accept it, but with such an affection as it is given, or the good brings may merit, and the God of all health make it successful, for from him comes Healing.

So Prayes,

H. W.



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for

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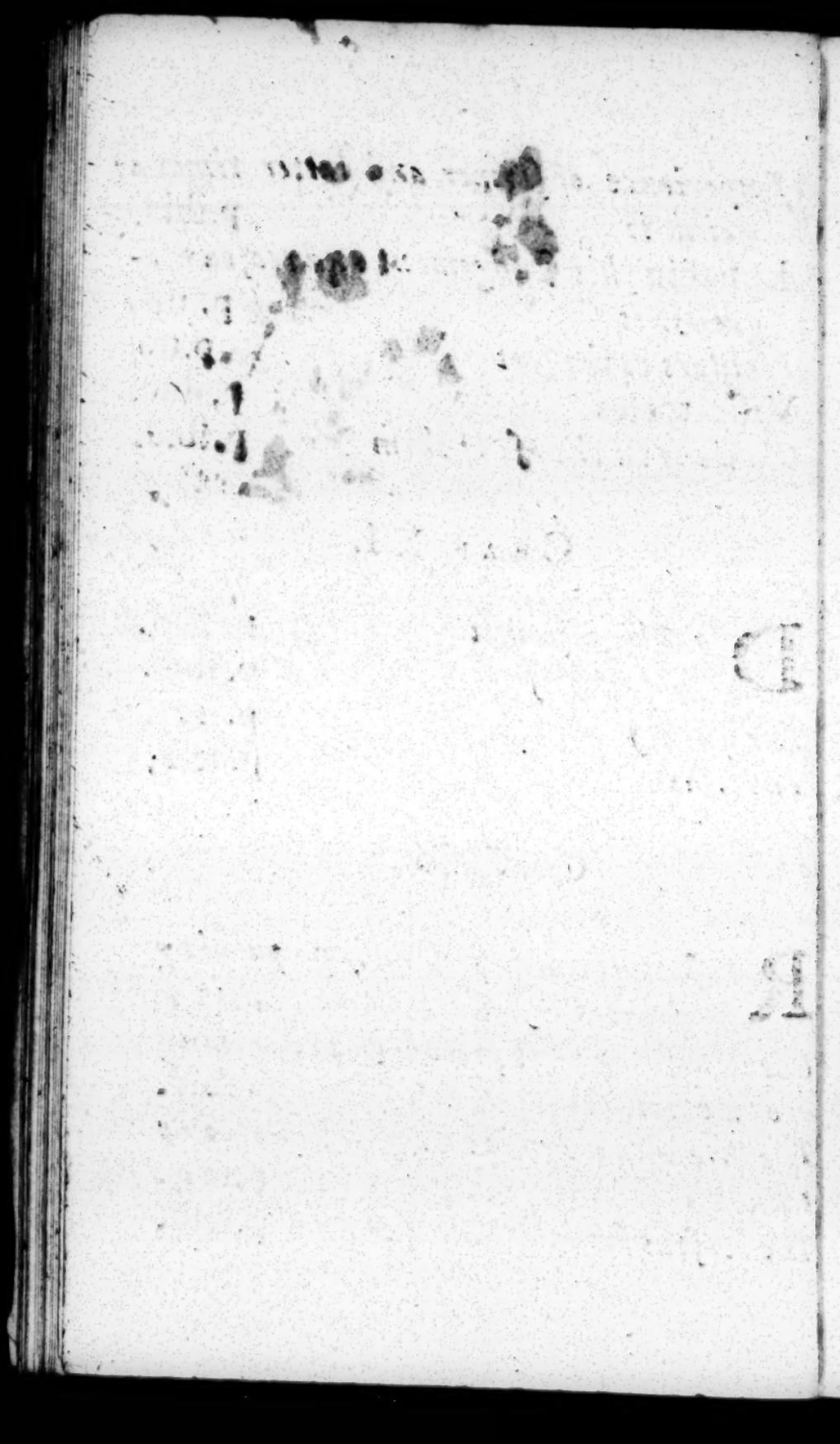
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FEBRIS ANOMALA; OR THE NEW DISEASE

Proœmium.

Such various shapes and unusuall dresses this Protean like distemper, I have now to treat of, frequently appeares, that before it can rightly be understood, I shall be constrained to lay down some generall rules, and as briefly as I may, declare the Nature and quality of that Spirit, which so actuates it, and renders it such a Hocus Pocus to the

B

amaz'd

amazed and perplexed people, they being held after most strange and divers mayes with it, Nunc hos, nunc illos colores induit, variaq; ac multiplicia symptoma infert, neq; τόνον neque typum, rite, atq; ordine servans. Being so prodigious in its altera-
 tions, That it seemes Quid in corporis
 to outvie even Proteus peripheria, quid in
 him selfe, who as the universali corpore
 Poet describes him, non indicabi: Hy-
 dra multiceps ista.

Omnia transformat scse in miracula
 rerum,

Ignemque horribilemque feram, fluvi-
 umque sanguinem.

And this was it made Petrus a Castro
 say, in hac febre, morborum scse omni-
 um compendium invenietis,

All which I conceive to be from the
 analogy the Contagion hath either to the
 parts, humours, or spirits: non quod-
 libet

libet agat in quodlibet, sed in proportionatum, so here, inter agens & patiens proportio requiri tur, For it sometimes happens that the contagion received by the pores into the capillar & small veines, is conveyed afterwards by the greater vessels to the inward parts, and finding a disposition in the blood, choller, phlegme or melancholy, there it propagates, and according to the

Hæc enim febris per omnes humores divagari solet, signa partium exercit unicuique humoris propria.

Nature of the humour creates a synochus, hemitritæus, causan, quotidian, tertian, quartan, or some other Feaver. All which, though they appear various and divers, yet the disease is one, and its unity is from the unity of the seeds of contagion which are one, and gives the essence to it, ratio enim formalis hujus febris contagium est.

What Contagion is therefore necessarily ought first to be known, (the want of which hath made very many tracts of

this nature prove useless;) and then the
 description of the disease and its cure will
 be more clearly understood, for it is no
 frivolous work, or mean task to discover
 the Idea or Quiddity of this disease, which
 hath puzzled the heads of many learned
 and great men; neither could they possibly
 apprehend why the aire, being impregna-
 ted with this spirit, should not prove
 toti animantium generi & que pernicio-
 sus: but that men should be infected and
 seised on by it, and the cattel in the same
 place free, since the air was equally alike
 necessary, and they both received those
 banefull adversaries, though with differ-
 ent successe. This riddle of secreet dis-
 crimination, & wonder-working power,
 they discovered in it, confounded them;
 Terruit ipsos proculdubio rei gravitas,
 cum viderent ut effectus contagii ma-
 nifestissimi sunt, ita naturam, & causam
 ejus invenire esse difficillimum, inquit
 Sennertus, neither indeed yet is the per-
 fect knowledge attained of it. Quid
 illud,

illud, vel quale sit, quod hunc vel illum, ad contagium, vel venenum recipiendum magis disponere, quatum sit, nullus medicorum, proprie aut exprimere, nendum definire evaleat, *Lotichius*. The renowned Dr. Harvey saith in his book de generatione animalium, so great operation and energy is in contagion, that all Animalls generated by coition, are begotten as it were per contagium aliquod. Aristotle also treating (Vide Petr. a Castro of your lac maris, or de lascivo sanguore uterino in hac febre.) vital venome, the eggs and spaune being only besprinkled with the males prolificall milky substance. And since, never any thing as yet that I know of hath been published in our Native tongue, whereby its nature might be discovered or understood, I shall pro ingenii mei tenuitate, assay now to do it. For my Pylot, the emminest Fracastorius profers himselfe, multe nominis author, he who first broke the ice, as Erastus saith of him, and discovered

vered this knowledge so the World; Vix
magno judicio, & præstante doctrina
clarissimus, to whome I owe much in this
treatise: having therefore so good a guide,
I shall cheerfully set to it.

CHAP. I.

Of Contagion.

THAT we may follow the rule of
the Orator who adviseth for the
more cleer understanding of
what we goe about a *definitione profici-
ci*, I shall with *Fracastorius* define
contagion to be a certain infection, which
passeth from one into another, and so
Pet. Salius *nihil aliud sit quam aliquo-
rum vel saltem animalium corporum con-
tactus, cuius ratione similis gignitur
morbis*: and so much the word signifies,
for *contagio* is taken a *contingendo*, *quia
quem consigerit hunc polluit*; it is alwayes
conversant

conversant betwixt two, and so we say
 contagion to be made when the same
 evill happens to them both. Sennertus
 defines it thus, *est enim contagium affectio*
prater naturam, qua alteri corpori a corpo-
re prater naturam similiter affecto com-
municatur; or rather saith he *productio*,
similis affectionis in alio: seu seminiorum
similem affectum in corpore alio produ-
cere valentium in aliud corpus transitus.
 And so those diseases are said to be *con-*
tagious which are able to produce an
 affect of the same kind in another body.
Tunc enim contagium factum recte dici-
mus (inquit Erastus) cum inquinans & in-
quinatum simili morbo laborant & Valle-
sius vocamus (inquit) contagium corporis
sani cum corpore agrotante infectionem si-
milem. These various definitions arise
 from the different acceptation of it; as first
 of all some take it for the very contact of
 two bodyes, by the reason of which a
 like disease is begot, or whereby one body
 doth infect another; 2. it is took for

the action by which one body touching another doth communicate that disease to it with which it self labors: 3. It is took *pro affectione prater naturam*: which is communicated to the other body. In the 4. place it is took *pro vocegē & pto. loci, aut μαστι* or whatsoever other body by which *affectio illa prater naturam alteri corpori communicatur*. But that wee may be curt, and burden you with no more than what necessity doth require to make it plain, I shall skip over the tedious contests that Authours have about it; some affirming it is poyson, others a certain fermentation working like poyson, which hath much reason on its side; but what makes that fermentation they doe not tell us, I shall therefore wave them all, and stick close to Fracastorius, *cujus sententiam* (saith Eraurus) *confutare voluit magis quam potuit* Johannes Baptista Montanus, but a truer he did not bring in, after him *Franciscus Valeriola* attempted it, but *pari fortuna*; to be short, saith he,

I could never see any produce better ; wherefore upon his grounds did he build his disputation *de Contagio* ; and upon the same shall I now this treatise, and endeavour to prove that it is a putrefaction, working by a kind of fermentation that is really the cause of this contagion ; For you must know that every production of a like affection in another body is not contagion : as for example, though one hot body heats another, and one cold another, yet this cannot properly be called contagion, because this communication is by qualities, which doe dispose only the body for the receiving of such an effect, which cannot be contagion ; for contagion, saith *Sennertus*, *fit per aliquod seminum, quod specificum & sue naturae proprium edit effectum, & circa sensibilem aliquam alterationem, & præmissam dispositionem, speciem sibi similem in corpore analogo producit.* For saith he,

Solus Caior putredinosus necessarius est ad omne genus Contagij. Zacutus Lusitanus.

he, est enim in re contagiosa tam prava conditio, ut semen seu putredine ex se emittere possit, quod in corpus Idoneum receptum illud inficer, mutare, corrumpere similesq; effectus in eo producere potest. So that you must diligently make, contagium esse, corporis morbosifalem affectionem esse; id enim (inquit Sennertus) solam contagiosum dicitur quod morbo aliquo laborat, and to this the Poet alludes speaking of Vices.

Putredo sit de esse semia contagii
Cardanus.

(*Nolite hospes ad me venire: illico istic,
Ne contagio mea, vobis umbrave obfit,
Tanta vis sceleris in corpore haret!*)

From hence therefore that infection

which we receive from the biting of those deadly animalls, serpents and scorpions, cannot be called contagion; and the reason is, *quia illud animal quod non inficit, morbo non premitur*. And that contagion can be by no other way than

by

by putrefaction, we shall presently prove so that poysons, though they seem to agree and be like to it, because they have a kind of a fraudulent and hidden enmity in themselves to destroy, and doe immediately make to the heart as contagion doth, yet their difference is not a little; for poysons cannot properly be said to cause putrefaction, neither are they ab'e to beget a like beginning in a second as they do in the first, both which contagion doth. And that they cannot cause putrefaction, appeares from this distinction of a twofold kind of poysons, some whereof do destroy by a spirituall quality, as by the sight only of some kind of beasts men are destroyed, some work by a materiall quality; for those which work *per species spirituales*, they may indeed destroy by driving away the naturall heat, and bringing in an intolerable sadness; yet they are not able to beget alike, because *omnis generatio a primis qualitatibus fit*, which cannot be in those insensible

sible *Species* which are sent by Vipers and Basilisks. Those that work by a materiall quality are either hot or cold; but those that are hot and burning are in a drie consistency, and so rather fit to burn than putrifie and bring contagion: those also that are cold and stupeactive are not wont to cause putrefaction; wherefore neither of these can bring contagion; So that there is a great difference between contagion and poysone. Now that all contagion is a kind of putrefaction, we shall here prove, for if in all contagions there be an induction, they do then seem to consist in a kind of putrefaction; and reason also doth perswade as much, because there is no other evaporation that seemes more fit to the bringing in of contagion than that which consists, or is in putrefaction. *Erasmus* gives these reasons for it; first that in externalls, only the putrid part that is next we see doth corrupt its neighbour *putredinis communione*, as is manifest in fruits, and in those that

pers that have the itch, and the like.

— *Dedit hac contagio labem,
Et dabit in plures: sicut gress totus in agris,
Vnius scabie cadit, & porragine porci.*

2. That in all contagion putrefaction is discovered. 3. That no disease, though never so pernicious, void of putrefaction, can disperse it self to others: (*est ergo putredo præcipua & communis
contagii causa, ut sine illa contagium fieri
non possit in morbis.*)

4. That in all contagion there is a corruption of substance, not *secundum totum*, *sed secundum partem, sive particulam, id-* q; *sensim*, and at last concludes, *Quare cum per putredinem duntaxat particula-
tim sic dissolvantur substantia calore nati-
vo, qui tanquam vinculum continebat, dis-
sipato) ut ex iis vapores putridi caloris
transvectores tolli & ad propinquaque defer-
ri, cum contagio queant, perspicuum est
putredinis operâ morbos contagiosos fieri.*

And

And to second him *Zacutus Lusitanus* makes this Argument. *N nullus morbus possit dici contagiosus nisi communicet vaporē ita notabiliter infectum ut sufficiat humores alterius vitiari.* Quod probat Arist. 7. Probl. 4. Sed ea vaporis illi infesti copia a solo putrido calore non potest, ut ab uno corpore alteri communicetur: igitur putredo concurreat necessaria in omni contagioso affectu; with these Stephanus Rodericus Castrensis willingly joyns, for saith he, *Sine putredine quomodo dabitur contagium? cum spiratio vaporum quidam est, nempe corpuscula quædam ex putrida excurrentia; sic enim placet cum Fracastorio intelligere, ne ad qualitatem occultas configiam.* Having now proved unto you by these Authorities, that it is putrefaction; it is requisite also that let you know; though all contagion be putrefaction; yet on the other hand there is oftentimes much putrefaction, when there is no contagion. So that where putrefaction is, there must also be a sharp

ness before contagion can follow, and this sharpness, or fermentum putredinale also will not suffice, but there must be *potentia agendi cum lenore: & fortis atq; elab- rata mistio.* But here this question will arise, whether it be *simplex putrefactio* no generation following, and so stinking and abominable, or only *alteratio, ge- neration* going with it

Nec similiter omnem putrefacti- onem sequitur con- tagio, quamquam larga sit, & multi humoris, sed eam solum in qua se- minaria fieri pos- sunt, que & mistio- nis sunt fortis & in entore constitu- ta *Faecia.*

To which I answer, that it is not *simplex putrefactio*, but only *alte- ratio*. But because its operation is in *par- ticulis insensibilibus*, or *circa particulas componentes* as I shall make clear to you hereafter, you may ask, whether those small bodyes are cor- rupted or not? to which I answer, that as much as

sit & mistio: ita ut contagio. vide ut quidam mistio- rum passio.

Particulas istas mi- nimas & insensi- biles voco eas, ex quibus compositio

sufficeth

sufficeth to make putrefaction, it is not needfull that they should be corrupted but altered only, so far as to the dissolution of the mition, & the heat to be evaporated from the innate moisture : *nihil tamen prohibet, & corrupti etiam saith Fracastorius, sed non necesse est quatenus attinet ad faciendam putrefactionem.* These being granted, it will follow that Contagion is a certain corruption secundum misti substantiam consimilis, passing from one into another, the infection first of all being made in *particulis insensibilibus.* Thus having laboured to make plain as much as the intricateness of the subject would give leave, I shall now come to the differences of contagion, the principalest being these three. The First are those that do infect only by touch, The Second are those that infect not onely by touch, but also *per fomitem* : The Third are those that infect not only by touch & *per fomitem*, but also at distance; I know Sennertus divides it in-

to 2 kinds in *contagium immediatum*, seu quod per *contactum solum inficit*, & *mediatum seu ad distans*. But I am willing to follow *Fracastorius*, because I think it may be made more clear his way.

CHAP. 2.

Of Contagion that infecteth by a touch.

THAT Contagion, which infects *per fomitem* and at distance, doth also infect by touch, which makes me that I shall stay the less in treating of this. Now that which is converstant among fruits doth seeme to be most of that kind which infects only by touch, as of apples to apples: and grapes to grapes

Uvaq; contactu liuorem dicit ab uva.
(saith *Favent.*) wherefore we must inquire what the beginning is of this contagion, for it is manifest, those being touched by themselves are affected *marcescente aliquo illorum*

illorum primo, but with what beginning is not manifest ; and because putrefaction hath been the first from whence all infection passeth into others, it is to be supposed, that the second hath received the like putrefaction, seeing that there is a like infection to them both. Now it is a certain putrefaction of composition or mision, when the innate heat and moisture are evaporated, the beginning of the evaporation being a strange heat either in the aire, or in *humido circumfuso*. Now moisture doth loosen and soften those parts which it toucheth, and makes them separable ; heat doth also separate by its tenuity and naturall ascension, from whence your dissolution of mision is, by the innate heat, & moisture evaporating, which is the beginning of putrefaction, and passing from the first to the second becomes the seeds of contagion. And this commision, which

Quod in utroq; est principium putrefactionis, idem & contagionis principium erit.

which is *è calidis extraneis cum humidis*
 is the most fit to the bringing in of
 putrefactions and contagions: Therefore
 that contagion, which happeneth in
 fruits, is to be thought to be made from
 those begininngs. But this shall be made
 more plaine to you in the handling of the
 other two.

CHAP. III.

Of Contagion which infects per fomitem.

Now whether or no those things
 that carry contagion *per fomitem*,
 do after the same manner, or come from
 the same begining as contagion by touch
 doth, is some doubt; because the beginn-
 ing that is in *fomite* doth seeme to be of
 another nature; seeing that which is in
fomite doth depart from the first infect-
 ed, and is able to continue and indure
 a long time uncorrupted, which

causeth not a small admiration, as in the bed-clothes and garments of the infected; we see the strenght of the infection to lie in them for many yeares, but those *particule* which are evaporated, *putrefactibus*, none of them do seeme to indure so long. But for this cause no man should think that there is not the same beginning *in fomite* as in those which affect by touch only, seing that those small bodie which are evaporated *è primo*, the sam are able in like manner to be preserved *in fomite*, and being so preserved, to do the like, which they would have done when they were evaporated *è primi*. And that they should endure and be preserved so long *in fomite*, may easily be beleived without admiration; for do we not see a strange odour in wood and cloathes to be preserved for a long time which doubtlesse proceeds from tho small and invisible bodyes that do stick in them. For what should we say to your smoak and sooty matter, which stick

sticks in walls, is not this tincture out of the composition of these small bodyes, that are wont to endure a long time uncorrupted? But if you should demand the reason, how they come to continue so long? The answer is, that the main props for their Conservation are these two, *subtilitas & fortitudo vel constans mictionis*; propter *subtilitatem*, by reason of their subtlety they do penetrate and are laid in certaine holes, being free from danger by the aire, neither suffer they much by externall alterations: and by reason of their strong miction they are able to endure against many. Now a strong and lasting miction is twofold, either *in duritie* consisting in hardnessse as of iron and stones, and such like where these small bodyes will live for many yeares, (but these are *compositionis tantum non infectionis*) or *in lentore* in a certaine clammy and glutinous matter, being constituted with elaborate miction, *elaborata autem mictio*

mixtio est, quæ è valde minimis sit bene
 invicem agitatis (which is the same
 with the definition that Scaliger gives of
 mision, for saith he, *mixtio est motus*
corporum minimorum ad mutuum con-
tactum ut fiat unio) whatsoever contagion
 therefore doth affect per fomitem,
 the seeds are all of a clammy and glutinous
 consistency, residing in those that
 it toucheth, and for its strong mision
 is not easily altered: (and this Senertus
 expresseth, *videamus* (saith he) *talia*
semina non solum in minima quantitate
noxias vires habere, & facile in corpus
sese insinuare, sed etiam diu durare &
vires suas integras retinere: & exactissimam
misionem habeant, & spirituosa
quodammodo sint, ac occulta aliqua qualitate
vires suas exerant, necesse est;) and
 if it hath an analogy with that which it
 toucheth, it presently brings contagion:
 but if it hath no analogie, the seeds
 continue firme doing no hurt to the body it
 toucheth. But here ~~me~~ thinks I hear
 some

some object and say, how can this be, that these bodyes must consist in *lentore* in a clammy and glutinous matter and yet be *corpora insensibilia* such slender and subtile bodyes as I make them? To which I answer that your *Acory mites*, creatures bred in waxe or old cheese, which are of such small bodyes that one of a quick and peircing sight can scarce discerne them singe, yet they have *facultatem animalem nutrientem, moventem & sentientem in corpore organico, eoque ex plurimis organis constructo*. For they do assimilate nourishment by attraction and concoction, and do move: wherefore they must also have both naturall and animal spirits, which are bodyes themselves, and have their organs in which they are generated, and in which they are contained, now I suppose there is no man that can deny but that the composition of these creatures must needs be in a clammy and glutinous matter, for how else could they assimilate nourishment

ment and move. Now I say if these living creatures are so small, which reduced into atomes would make thousands of parts, certainly it is no such great matter for these bodies or seeds I treat of, though they consist *in lenstare*, to be small, and subtle being that they are *σωματα & διαλιγετα* bodies not to be divided. Now all things are not apt to be fomites, that is nourishers of these seeds, but such as are spongy and porose, being rather hot than cold; for in those the seeds of contagion, by reason of the **Holes** may be hid, and so more free from

Yet the Leprosie of the Jewes was so contagious, that we read in sacred scripture, that it eat into the walls, and was sometime so virulent, that they were necessitated to destroy the very houses.

and many kinds of woods may contain these

these seeds. Therefore those that doe infect *per fomitem* have the same common beginnings and common manner of infecting, with those that infect by touch only, as is here manifested: they differ only in this, that these have somewhat a stronger and glutineſſer composition than the others have; and by this some leave infection in beddings and garments, others not: But here arises another doubt, for there are some who deny that they are seeds, though Physitians call them so, or can be properly so termed, and therefore have no power of producing others, which I will not here stand to dispute; because it sufficeth me if they have their Species perpetuated, *per virtutem seu spiritum semini analogum*, by a spirituall substance proportionable to seed; for although they doe not assimilate nourishment by attraction, retention, concoction, &c. as animals and vegetatives doe which are generated of seeds: yet I say they are augmented by superaddition

superaddition of new matter, concocted by the same forme, or spirit into the same Species.

CHAP. III.

Of Contagion at distance.

This yeilds a greater admiration than the former two, and drives our senses to amazement, so that *hic labor hoc opus est*, yet he that will beleive nothing above nature (or his own reason) will scarce beleive the God of nature. For how many extraordinary things are there, the experience whereof teacheth us the effects, and of which God hideth the reasons from us. *Democritus* disputing with the Sages of his time concerning the secret power of nature, held commonly in his hand a stone, which insensibly sticketh to such as touch it, and they being unable to give a reason of it, he inferred there were many secrets in nature

nature which are rather to humble our
 Spirits than satisfie our curiositie. But
 this was not that we should desist from
 the contemplation of Gods creatures, be-
 cause God hath hid many things from
 us, but to shew us that we are men, and so
 ought not to dive into the hidden workes
 of God further than he doth permit us
 for our Salvation and healths sake. *Sunt*
multa occulta rerum effluvia per quae mul-
ti & admirandi in rebus naturalibus
effectus fiunt, quorum naturam cum igno-
remus, multa saepe quae verissima sunt, ne-
gamus, multosq; effectus quidem videmus,
quorum tamen causas reddere non possu-
mus. But the very disgrace and tombe
 as I may say of humane knowledge is
 pride, a formall obstacle to the purity of
 great and noble sciences, because it in-
 stantly blind-foldeth men with the pre-
 sumption of their abilities, and before
 they know any thing, as if they had slept
 in the Sybils Cave, they promise unto
 themselves the power of Oracles : so that
 when

when any thing is asked them that they know not, it is presently by them one of Gods *Arcana imperii*; and this is the cause that this subje^ct hath not been so fully handled as it might have been, had those brave and flourishing wits of our time whose acuteness hath penetrated into the abyss^e of the most sublime sciences, taken some small paines herein. But leaving them *indulgere Geniis*, I shall proceed, and by the help of *Fracasterius* endeavour to shew how contagion by sending insensible bodyes doth infect at distance. And for the better understanding of it, it is not amiss that I let you know somewhat of the attraction that is in things which be of a like kind: For we see in many things that one moveth to another, and so much the swifter, by how much the nearer, untill they meet and become one: as in fire we see a small flame to be drawn to a greater, so in the magnetick stone and many other things. Now every like doth not touch one the other,

other, neither by nature are moved one to the other, wherefore upon necessity, if they be applyed one to the other, there must be somewhat sent from one to another that must immediately touch, which is the beginning of its application: And this must be either *corpus*, or *forma aliqua simplex materialis, vel spiritualis*; *accidens enim de subiecto non egreditur*. Many of the antient Philosophers, did attribute the beginning of this Attraction to the effluxion of bodies, which they called Atomes, which indeed is not to be denied, *modus antea quem ipsi tradebant, sat rudis & ineptus erat*. Saith *Fracastorius*, and hath been sufficiently confuted by many. Some again have thought it to be a spirituall quality, but that cannot be, for *nihil per se moveri potest, quod non sit aut corpus, aut saltem natura & substantia in corpore*. So that from hence I inferr that no attraction can probablie be made but by these *Species spirituales, or corpora insensibilia*, as some call them. *Fracastorius*

castorius relates that he, amongst many other Physicians then present, saw the loadstone draw another to him, and also Iron draw Iron, and Silver, Silver, and which was more to be wondered, he saw the loadstone draw Silver. This therefore seemes to verify that opinion of *Avicen* to whome *Arnoldus de Villa nova* and many others doe agree, that the true matter of all metalls is engendred of brimstone and quick silver, the brimstone as the Father and the quick silver as the Mother; and that the heat of the brimstone doth incorporate and mixe with the quick silver in such sort, that of these two things are made the metalls which are in the bowells of the earth, and of the variation of these two beginnings they come to differ the one from the other, and of the pureness of these two beginnings, some doe come to be more excellent than others, as gold, all the rest being called imperfect mettalls, because they had not that pureness and

and concuſtion as the gold had. Now that the loadſtone is of the ſame nature with iron hath been the opinion of many, and indeed reaſon doth perſuade as much, not only by reaſon of its friendſhip, but by its colour, weight and manner of ſubſtance; wherefore *Gallen* and many of the Ancients give it the ſame virtue in curing opilations as to iron, and ſo according to *Avicen* and the reſt, doth participate with gold and ſilver, which might be the reaſon of its attracting the ſilver: many other experiments *Fracastorius* recites in his book, *de Sympathia & Antipathia rerum*. And from theſe he concludes that every like doth move to its like, if by accident it be not hindred. And the learned *Verulam* alſo relates as much, for he ſaith thus, that ſimilitude of ſubſtance will cauſe attraction, where the body is wholly free from the motion of gravity; for if that were taken away, lead would draw lead, and gold would draw gold, and Iron would

would draw Iron, without the help of the loadstone, but this same motion of weight or gravity (which is a mere motion of the matter, and hath no affinity with the forme or kind) doth kill the other motion, except it selfe be killed by a violent motion. *Fracastorius* also relates in his forenamed book, that Iron may hang (and be fastened as it were) in the aire, placing a loadstone above it, and another beneath it; the motion of those spirits which come from their essentiall formes over-coming the motion of matter, for you must still carry this in your mind (being the drift I aime at) towards the illustrating of the subject I have in hand, that this working at distance is by the emission of small bodies from the one to the other. And having now, I suppose, sufficiently proved, that nothing of it selfe is able to move that is not a body, or at leastwise a quality or substance in a body, it will follow that for contagion at distance to be made; there

there is required a reall quality, to be sent from the party infecting, to the party infected, which may be of power and force to beget the same disease in kind, in the healthy body, which is in the sick, from whence it was translated ; and the infector being removed, the infection notwithstanding still to remaine. But now your *qualitas spiritualis, seu intentionalis*, if you take away the thing of which it is the quality, or the things to which it is extended, that vanishes, and hath neither the power to alter the thing it was applyed to, or to stay there : which I think may be illustrated by a looking-glasse, for who ever saw the image or effigies of any thing in a glasse, when the subje&t was removed, from whence it received that shape or likenesse ; on the other side tis manifest, that in the Air, in Cloaths, and many other things, as I have in the former Chapter, I conceive, clearly proved, that the

seeds of contagion will remain, and indeed wofull experience each day manifests. Now *nullus morbus de suo subiecto in aliud transire potest, Alienum ergo subiectum, substantiæ duntaxat transmissione, quæ in se naturam & potentiam eandem retinet, commaculat*, and this the Ancient Physicians called *ἀπόγειον νοσεργεῖν*. And *Sennertus* treating *de contagio* saith the same in these words, *illud enim quod a corpore contagioso alteri communicatur, non est ipse morbus, sed corpus quoddam e corpore morboſo effluens, & in alio receptum, similem affectionem in eo excitare, volens Græci vocant ἀπόφοιας & μαστιγία*. Their operations in high pestilentiall Feavers, sometimes being so quick, that immediatly as soon as they sieze on a party (as Air which possesseth every part of an empty vessell in a trice) they penetrate *per totum animal* and so overcome. And seeing that this **Contagion** is carried un-

digue

dique, as I may so tearme it, *& ad omnem partem*, it seems to imitate the motion of Spirits by its ubiquity. Wherefore it will be worth our labour to inquire how this motion is raised, seeing it is manifest that from far, and at a great distance they are conveyed many times, as that infection which *Thucydides* reports came from *Ethiopia* to *Athens*. But something to take of the wonder, it will not be amiss a little to take notice what hath been reported of other things in the like nature; as *Marriners* make mention, that for some leagues before they reach *Spain*, they can smell the Rosemary that abounds there: And *Historians* tell us of Eagles and Vultures that have come from far, after battails to dead bodies, the stink and putrefaction remaning from them being their intelligencers. That Wine during the season of Vines being in Flower, ferments in the vessels, is a report which hath the cre-

dit of many witnesses : And no question ariseth from the communication it then holds with the exhaled Spirits of the Vines, those Volatile spirits entering the Caskes doe excite the before fixed spirits of the Wine, and so cause that fermentation. The prodigious gall expence also that a grain of Musk, or Amber-greace will be at for a long time, without the least sense or diminution of its substance, and weight is admirable. From all these therefore insensible bodies are breathed forth, and carried round about, from whence arise divers actions. Now the beginning of the motion of these bodies to all parts, partly is from it self, partly from another ; by it self every evaporation is carried upwards, which in smoke and other things may be seen : but from another it sometimes happens that it is driven side-wayes, and downwards, which most especially happens from these two causes, the one

one is the resistance either of the air, houses, walls, or the like; against which the exhaled parts first of all beat, where not being able to be carried further, are driven side-wayes by those that follow, and those by others; untill it comes to pass that the whole is filled. The other cause is the air it self, which doth divide every evaporation, if it be dissoluble and thin, untill it come into such small particles that it is not further divisible. That innumerable division therefore being made, the air is on every side filled and mixed with it, which is manifest in smoke. Therefore for these very causes, those evaporationes which happen about contagions, are carried on all sides, and possest much of air, because every exhalation is very much diffused, but at first chiefly upwards, then side-wayes, and afterwards downwards, and by reason of their tenuity, doe enter in by the pores and veins of

the bodies they meet with, and there propagate and beget their like ; causing a dissolution of mistion, and oftentimes a speedy destruction. And for the diffusiveness and vast spreading of these small bodies, a notable example to prove it is given by *Magninus*, who saith, he hath observed more than once, that a grain of Frankincense burnt has been so dispersed in smoke, that it hath filled a place more than seven hundred millions of thousands larger, and bigger than it self. For saith he, that place would easily have received of these grains according to its altitude 720. according to its latitude 900. in longitude 1200. in the superficies 648000. in the whole empty space 777600000. in all which space saith he, *nulla aeris sensibilis portio effet, quæ odoros non haberet halitus.* Thus in the gross and bulk, I have given you to understand. First what contagion is, in the judgement of eminent

uent Authours. Secondly how it differs from poyson and other things that are like to it. Thirdly that it is not a spiritual or occult quality. Fourthly its principall differences, as also how and in what manner it moves and acts, with the diffusiveness of it, and wonderfull smalness and subtilty of those bodies it works by, it will not be amiss now to draw our conclusion. Putrefaction therefore being in the judgement of grave and sad Authours, of the essence of contagion, and that from it small bodies are generated, which doe beget the like distemper in the second, that was in the first, and that no putrefaction can possibly be but of bodies, hence I conclude contagion to be, *Modus substantiae aut materiae putridae a fermentatione resultans*, because it is made *ratione istius materiae diversimode se habentis*, and therefore more depends upon matter, than on first qualities, *quoad constitutionem sui esse.*

esse. This fermentation being nothing else but what *Fracestorius* calls a resolution of mistion ; containing in it much of sulphur and spirits, as is manifest in Wort, wherein Wheat, Barley, or any other Corne hath bin boyled ; there being in them divers substances much differing in their severall natures ; yet they are all contained in the mixt body, under the Dominion of one forme ; but if that forme perish, every mixt particle then doth returne to its own proper nature, and endeavours to put that forth, and because your fiery and sulphurious parts are more active than the rest, they first of all begin to exert themselves, and variously moving prepare roome for the rest, and from hence ariseth that ebullition, as also by what means the VVort growing hot, a separation of parts is made, many of the sulphurious parts flying away : the rest retaining their own nature, remain some in the superficies, others are cast down

down to the bottome: so as the rest of the liquor being separated from its heterogeneous parts, constitutes the essence of Beer. And as that narcotick, and sulphurious vapor exhaled from the Wort, hath bin observed to have killed many, the room being close where the Beer was working, by striking them into Apoplectical fits; of which they have dyed. So in like manner putrid vapours from this ebullition and fermentation being sent forth have the like effect; I having seen very many in this disease so held, by these vapours flying to the brain: and two under my hands, whilst I writ this, were so holden, being judged dead by the standers by and attendants, untill by *Vesicators* to the Neck and Thighs they were drawn forth, from whence it is manifest, that after the same manner contagion operates, and according to the nature and quality of the humour putrefied, *vi similitudinis*, these vapours

pours, or seeds, sieze sometimes on the spirits, sometimes on the more crois humours, and there beget causes hemitriteans, tertians, quartans, and the like, as I hinted before.

Wherfore this poyson, spirituall or occult quality, or whatsoever other hard name Authors have for it; is clearly nothing but a subtle vapour flowing from putrefaction. And for the name, call it what you please, so the thing be understood; which I for difference sake to distinguish it from other qualities by its manner of operation, deriving its name from the effect, say (with *Gardinus*) doth destroy *qualitate sua contagiosa in spiritibus impressa, actiones corporis impediens: quæ qualitas ipsis impressa tunc est morbus forma.*

Thus have I ventured to give you my conceptions of physick) neither every accidentall forme precisely, which this

* By forme here I do not mean the soul, (for that transcends the object of physick) neither every accidentall forme precisely,

doth give its denomination to its concret, as whiteness to white, for so every disease would be morbus formæ. But here I mean by forme, id rerum naturalium, ex quo immediate prodeunt actiones viventis, quatenus est præc se vivens: which is the spirits perfused with naturall heat and the facultes, every where took by Gallen and all Physicianæ, for the forma viventiæ in quantum vivens cadit sub objectum Medici; cum hæc sint causæ immediatæ & intrinsecæ cui Actiones vitæ fiunt.

this *Vertumnus*. And if any shall quarrel at the terms I have used, I shall desire them to consider the intricate-ness of the subject, as also to know that of choise I did it; desiring rather to keep close to the Schools, than to innovate new words, and conjure down the understanding with a Blas. *Alterante, Essentia Archealis*, or some other as dark, as the occult quality it was formerly hid in.

C H A P. V.

Of the Analogy of Contagion.

Having declared the nature of Contagion, with the three principal differences thereof; it is requisite that we speake something of the Analogy of it, together with those differences of less moment than the former; as also the usual causes and signs of it, and so end this work. Now the Analogy of contagion is manifold and that much to be wondered at: For there is some Pestilence that onely is in Trees and Corn, and such like, doing no hurt to living creatures: There are some again that destroy living creatures, and offend not Trees, nor Plants; there are some also among living creatures that destroy men onely, and amongst them, sometimes children and young people are onely

only infected, the Elder receiving no hurt nor damage : Some seiz upon Oxen, Sheep, and Horses as Vergill hath it.

*Quam multæ pecudum pestes, nec singula
Morbi
Corpora corripiunt.---*

Which *Hippocrates* clearly delivers in his Book *De flatibus*. There is not saith he the same profit, or disprofit, to all kind of living creatures ; but as one Body differs from another, one Nature from another, one Nutriment from another ; So in like manner contagion is not the same to all, because that convenience or disconvenience *μιαροτάτων seu inquinamentorum* is not the same in all Regions, or in all men : But that which is a friend to one, may be an enemy to another, & *e converso*, thus far *Hippocrates*.

Amongst the members also it hath its Analogy

Analogy ; Idem contagium non æquit omnibus corporis partibus noceat. As *Lippitudo* hurts no member onely the eyes, *Phtisis* the lungs onely, *Alopecia* and *Achoreas* the head. As also in the humours there is a certain contagion that takes hold of one humour and not of another, some that take hold of all;

* some there are that onely destroy the spirits. The common causes of these workings maybe referred to these three, either *ad rationem agentis, vel materie, vel applicationis.* Which is the cause that we say *non omnia agunt in omnia, sed certa in certa solum, quæ analogæ dicuntur.* The particular & proper causes are not yet well understood. It follows now that I speak of other differences of Contagion, besides those three before expressed : For that all Contagions are not after one manner, some being first

of

of all made in our selves,
and being begot in some
part, by and by passeth
from that into another. Some do come
first of all extrinsically, and being made
do propagate and go from one to another : Some do occupy the more solid
parts, some the internal, some all both
internal and external : Some shew
themselves presently, some not in a
long time, with many others. Now
the seeds of these Contagions do first
of all arise from our selves, as from ob-
structions, fulness, deprava-
tion of humours and such like, a sordid and glu-
tinous putrefaction is begot from whence the seeds of Contagion do a-
rise : *A principio interno nihil vetat, quin ex morbo apparatus dispositione, talis putredinis gradus excitetur, inquis Petrus a Castro.* Of those which happen outwardly the most powerful cause is

Differences less
principall.

Interball cau-
ses.

Externall cau-
ses.

the

the Air, for that it doth receive both its proper and strange infections, as also that upon necessity we must use it for to preserve life: This also you must know that the Air may be changed by Heat, Cold, Moisture, Drought: Sometimes it is not onely altered, but it sends into us external vapours, and those not *simplices vapores*, but the seeds of contagion: For a vapour is a body alterable, and not of so strong a mistion, as not being of so glutinous and clammy matter as the seeds of contagion are of: *Corpuscula haec quæ semina contagii vocantur diutius servant naturam suam: non enim facile in alienam substantiam mutantur; & corporibus quibus applicantur adhaerent pertinacius ob tenacitatem quam ex putredine acquisiverunt,* saith Cefalpinus; Now if you will goe further, and enquire whether these contagions proceed not from constellations, and have a dependency on the Stars; because your Astrologians doe often

often foretel of future and epidemical
ficknesses, I must tell you there can no-
thing be sent from them to us that can
immediately touch, now *nulla actio fieri
potest nisi per contactum, tangere enim &
tangi, nisi corpus nulla potest res.* There-
fore it must be by some Spiritual light,
or such like, if they work any thing on
us; yet by accident the Astrologers may
foretel things to come: as the Stars may
be made hot by themselves, and to this
heat there will follow a great elevation
of vapours from the Waters and the
Earth, which by & by do effect various
and divers corruptions; sometimes new,
sometimes worsed, sometimes great
ones, *a varia siderum commissione.* For
saith Cramerus and many others, *Calores
immodici sunt exitiales atque pestiferi:*
*Vnde Solem cognominatum Apollinem pu-
tant, ὡς Ἀπόλλωνα ταῦτα ταῦτα
quam exani-
mantem animalia.* Because it doth de-
stroy living creatures by causing Plagues
through the imtemperance of heat. And

from hence it is that he is pictured with a Bow and Arrows, understanding by them, his rays or beams, by the casting of which he doth sometimes send great & sore plagues. And these were the darts in *Homēr* that *Apollo* sent into the Army of the Grecians, which caused so mighty a plague amongst them. Therefore these Astrologians considering doe foretell the effects, which although hapning by accident, yet very ofte come to pass; there are also other signs of contagion, that are taken from standing lakes and pooles being corrupted, plenty of Frogs, Grasshoppers, Flyes, and the like creatures bred of putrefaction, dead bodies after battailes not being buried;

*Corpora fœda jacent, vitiantur odoribus
aura,
Afflatuque nocent, & agunt contagia
late.*

As

As at Dublin fresh in our memory in the year 1650. so many men were slain within a mile of the Town, at the raising of the siege, that the Corps lying many of them unburied, shortly after caused a great plague in that place,
peridis corporibus attolli etiam crassa corpuscula instar fuliginis, quæ aerem factore inficiunt, inquit Cæsalpinus.
 Many other signs and fore-runners of contagion there are, which for brevities sake I omit, and post to a generall discription of its cure; and so to the disease it self.

C H A P. V I.

Of the Cure of Contagion in General.

TO follow still *Fracasterius*, as we have treated of the causes, and differences of contagion in general : so it is fitting that we also lay down a general cure, before we come to the proper Medicines of this particular disease. In which it is requisit that you be diligent in observing first, what contagion it is, whether of those which come extrinsically ; and whether it be received from the Air, or from another. Of those which first of all are made in our selves : or whether or no it infects by touch, or *per somitem*, or at distance. Then you must weigh *qualis sit*, what it is, whether violent and acute, or dull and heavy ; and in what humour it hath his seat and Analogy, as also how far it hath

hath gone : if it be in the beginning, or hath gone further, and in what parts of the body it is in : whether in the internal or external parts, or every where, or in the solid parts only ; for in this you must not expect your *minera, fomes, or focus mcribi*, to be as easily found, as in your common diseases of obstructions and the like. These things therefore diligently inquired after, do conduce very much to a sure and speedy cure : according to that old saying, a disease well known is half cured.

The intentions which are to be had to the beginnings of contagions must be very diligently observed, and therefore you may do well to carry these three observations alwaies in your minde,

The first is, from whence this putrefaction hath its original and beginning.

The second is the matter which is in the way to be corrupted, and doth now begin.

The third is the matter already corrupted, and so is not able to be restored any more.

Now for the beginnings, they are twofold, either common, or proper.

The common are those that do agree with other diseases that consist of putrefaction; as from fulness, obstructions, evil qualities of the humours and such like; and therefore if the beginnings be common, there is nothing else to be said or done by us but what Physicians have commanded to be done to obstructions, fulness and such like diseases when they are present. The proper beginnings are the seeds of Contagion spoken of before; against whom there ought to be a great care and diligence, either for to kill them, or to bring them forth, or break them and alter them, or repell them, that they may go no further. Now those things that will extinguish and kill these seeds, are your very hot and very cold things as shall be declared

here-

hereafter. For the bringing of them forth evacuation is to be used, which is very difficult to be done, because the seeds are dispersed here and there about the body, and so hard to be brought out by themselves; yet they may be brought forth, but not without plundring of the humours in which those Malignants have quartered themselves. The chiefest Medicines for the evacuation of these seeds are those which loosen the Belly and provoke Sweat and Vrine. Those which break and alter these seeds, are those which have a material Antipathy, that is by known qualities are contrary; because it is shewed that these seeds had a certain sharpnes, and did consist in *lentore*; now sharp things are overcome and broken with cold, and your glutinous and clammy things with dry. Those are said properly to repell, which have a Spiritual Antipathy * a-

* In horum notitia *gainst* these seeds: as is est magia, linquit manifest by the taking Campanella.

of some Antidotes whereby the force of poysone, and so likewise of Contagion is taken away ; which seems not to be done by any other faculty, but by some Spiritual species, which especially repels poysone, notwithstanding your Antidotes do sometimes work by material qualities. And as I have declared the attraction and sympathy that is in things is much and works great effects, so antipathy is nothing inferior to the other, but doth work as much by hidden and secret waies in the repelling of that it dislikes, as the former doth. There are many strange and almost incredible reports of bole Armenick by which in that great Pestilence which so vexed the Athenians many were preserved : your *Scorarium* is known to be a preserver from putrefaction, and it hath been related that many dead bodies have been found upon a field where much *Scordium* hath grown, uncorrupted, although they have lain there for

for a good space. What power and virtue there is in Balsome, Myrrhe, Aloes, Cedar, Amber and such like against putrefaction, daily experience doth sufficiently shew; when they embalme the dead Corps of Kings and great men with them, which continue many years: in so much that it hath beene conceived some bodies have continued uncorrupted and in their dimensions for two or 3000 years. Wherefore about contagion, there is no doubt but that there is in them the like Antipathy: But whether or no this Antipathy be in the quality in which the smell, or odour is, or in some others, is not well known: and these are the remedies which are to be used against the seeds of Contagion. In the second place we must have a great care to the matter which doth begin to corrupt: for putrefaction is the subtlest of all motions in the parts of Bodies; (and for this reason because men cannot take down the lives of living Creatures

whic

which some of the Chymists say, if they could be done, would make us immortal: the next is for subtlety of operation, to take bodies putrefied; and from hence it is that divers Creatures bred of Putrefaction are so much used by the most able and learned Physicians: For we say *animalia ista quæ generantur ex putredine tenuissimas habent partes*, as your earth worms, timber fowes, snails, &c. So your parts of beasts putrified, as Castoreum, Musk, civet, which have extreme subtil parts. So trechisk of Vipers, and the flesh of Snakes condited. So also are your putrefactions or excrements (as I may term them) of Plants, as Agarick, and Jews ears, and the like. Wherefore one General intent is to prohibit the causes of putrefaction. The common causes arise from the actions of the first qualities, and it was well said by a learned man, that a thing cannot die, and be corrupted, but by one of these three waies: Either by action of its contrary,

erary. So Heat, Cold, Moysture, and Drough corrupt our bodies by their mutual counterbuffes and continual combats; or by the want of subject, which serves as a Basis or foundation to it, so the eye dyeth when its organ is corrupted: or by defect of the assistance of the cause, which hath influence into it, so the light faileth in the Air when the Sun retireth. But to return to our busines in hand, the extraordinary causes, as I may say are the seeds of Contagion: for as that *Atlas* of knowledge and profound learning, the Lord *Bacon* saith, Putrefaction which we conceive to be so natural a period of bodies, is but an accident; and that matter of it self maketh not that hast to corruption that is conceived, but mearly through the violence of some external or internal accidents, the body oft times is overcome, as these seeds are not natural, but against nature, and so accidentally happen: but whensoever they enter into any body, they

they there cause putrefaction, through the dissolution of mision, which is effected by the evaporating of the innate heat and radical moyiture, they are evaporated by the parts being made soft with moyiture, and are drawn forth by an external heat. Therefore necessity requires that we apply somewhat that shall hinder these. First, By remitting and keeping back that which is drawn forth by external heat, and then dry up that moyiture which doth soften the parts; and last of all by prohibiting the dissolution of mision. Now those things do especially prohibit the dissolution of mision, which are of a rosiny and gum-like consistency, not onely because they dry, but because they do fasten the matter by their gluincs; as in the famed medicine for the small pox, set down by Schenckias your Gum dragacant was put in saith he *ut sua stipititate nimiam ebullitionem inhibeat*. There are certain Powders also which of themselves are

are imputrescible, that stop the dissolution of miction, they being subtilly divided, and cast into the parts of the matter, partly by being placed there, they doe hinder the action of alteration, and partly by holding the matter with a tie as it were, that it should not be dissolved, as we see in Milk or Water, Meale or Flower being put to it and stir'd about, doth presently coagulate: and we know that Wine is preserved for a long time in great vessels, by putting a little Alome into it, which otherwise would quickly putrefie: Wherefore no wonder also if those putrefactions which are made in us, by interposing of certain powders are prohibited, and so much for the second observation, that is of the matter that is in danger, and did begin to corrupt: For the third that is the matter which is already corrupted, and cannot be restored: one intention is that it be removed from the body, which may be done with

with medicines, if it be in the body, or with **Cataplasmes**, **Plasters**, **Cupping-glasses** or **incisions**, if without the body. I shall now come to the Medicines themselves, and because that it is requisite in contagion, that we use sometimes one manner of Medicine, sometimes an other; for the choosing of those that are fit, I shall here give you the most approved ones; ranking first your burners, as *Euphorbium*, *Pyrethrum*, *Stercus Columbinum*, *Calx Musquentum Aegyptiacum* and such like. Those which are of a rofiny and **Gum-like consistency**, and doe absterge and drie, and make the matter firme, are **Turpentine**, **Frankincense**, **Mastick**, **Amber**, **Myrrh**, *Galbanum*, *Amoniacum* and such like. Those which may be made into decoctions or powders, are your hot and dry things, as *Scordium*, *Zedoary*, *Angelica*, *Scorzonera*, *morsus Diaboli*, *termentilla*, *Seabiosa*, *Carduus benedictus*, *Absyn-
shium*

thium, ruta. Those which are cold and drie are *Margarita*, *Coralli*, *Saphiri*, *hyacinthi*, *Smaragdus*, *bolus armenia*, *terra lemnia*, *samia*, *cornu cervi*, *os e corde cervi*. For your Antidotes *Mithridate*, *Dioscordium*, *Treacle*, *electuarium de ovo*, *confedio liberans de Hyacintho*, *diam argeriton frigidum*, *pulvis e chelis cancrorum compositus*, the *Lady Kents powder*, *Bezoar*, *aqua theriacalis*, *cordialis frigida Saxonie*, *bezoartica petasitidis composita*, *Scordii composita*. Now those which have a spirituall antipathy are not easily discernded, because they have the same antipathy, that is conversant among materiall qualities. But because some of them doe carry a greater force with them, than is to be thought in material qualities (the chiefest of them are these) whom you may doe well to note, as your *Bolus Armenia*: *terra lemnia*, *Scordium*, *tormentilla*, *Scorzonera*, *Pistolochia Virginiana*. *os e corde cervi*, and

and the aforesaid gems. So all the compositions I have here named. For your burners, they are to be used onely when the contagion is without, and that in the beginning also, for if the contagion be inwards you cannot apply your causticks without great danger, but if it be without, you may; but they will help onely in the beginning, For your hot and drie medicines they are to be used when the matter is not very acute, but rather cold; your cold and drie medicines, when the matter is hot and acute, your decoctions are most usefull when the contagion is inwards, your powders when you would resist putrefaction. And so much for the cure of contagion in generall.

C H A P. VII.

Of the Disease it self.

Having with vwhat brevity I could run through the description of Contagion, I shall now come to the disease it self; for the better understanding of which all the former discourse hath been written: Its various and counterfeit shapes, calling for the more exact handling of it, *ut in singulis singulari utendum sit methodo, ac diversa penitus medendi ratione.* For as Petrus Castro saith in his Preface to the Physicians, *ab una namque ista febre tanquam de crudeli pandorae pyxide, pululare vidistis saepius morborum ac symptomatum omne genus.* But to forbear prefacing any futher; sticking fast to out foundation which hath been layed about the nature of Contagion;

I conceive this definition may aptly suite to it, so as properly it may be called *febris putrida, continua, & maligna, miasmatæ Contagionis includens*. A putrid continued and malignant Feaver, containing in it the seeds of Contagion: it differs a *febre pestilenti*, because that doth for the most part destroy, infecting *per somitem* and at distance; this chiefly

by a familiar contact

* *Contagiosa est hæc febris, sed non celeriter, nec somite & ad distans, sed tantum per tractionem infirmi. Fracast.*

* and that in those to *qui illi dispositum apparatum præbent*: yet its raging through the

whole Country, as in

Autume last sadly it did, throughout *England* (and now begins again) scirping on all sorts of people, of different natures, manifests that it is not to be ranked *inter privatas & sporadicas*, sed *Epidemicas*; and the bad symptomes that oftentimes accompany it, sufficiently shews it to be *mali moris*.

Part affected.

The part affected is chiefly

ly the heart ; and therefore called by some *cordis morbus* , for the seeds insinuate themselves in with the Air, which is drawn in for the necessity of breathing, sometimes *per poros* : and by reason of their subtilty they soon penetrate and seise on the Heart and Spirits, causing a great faintness and too frequently a dissolution of mistion : by which several and desperate evils are brought upon the Patient. But because there are many that deny that the heart can suffer any alteration or corruption , without the present death of the party ; and the Spirits they say can not be corrupted. Least therefore I should seeme to some to introduce a paradox ; I shall digress a little to make this clear, and shew how experience contradicts both. *Mathias Cornax* affirmeth that he hath found many Apostems and Ulcers in the Heart ; *hujus rei testes (inquit) complures occultatos citavi in libello meo edito de qua-*

drienni gestatione fatus in utero. Also Alexius Pedemontanus writes that in *Capsula cordis reperiri vermes cor invadentes, qui creant lunaticam passionem,*

* Diligenter notandum est innumerabiles formas & species morborum, a putredine progeni in humanis corporibus, quasi per fermentationem quandam: secundum quod maiorem vel minorem excessum fecerint in rebus non naturalibus.

* & pueros interficiunt. Petrus a Castro saith in hac febre vermium ingens preventus est, & in another place, nihil in hoc morbo frequenter verminatione.

And Forestus relates that at Beneventum in Italy there was a great Mortality, which much troubled the Physicians, not knowing the cause thereof, till they opened one of the dead bodies, in whose brain they found

* Debet igitur medicus ex longo usu se adsuefacere, ut prudenter, & expedite possit ideas seu characterismos morborum cognoscere.

a red Worm. * Pliny in his tenth Book Hist. nat. cap. 66, a multis sese accepisse scribit anguem

ex medulla spina humanae gigni, and Ovid

Ovid in lib. 15. Metamorph.

Sunt qui cum clauso putrefacta est spina
sepulchro,
Mutari credant, humanas angue me-
dullas.

But what need we go so far back for examples, when in this City some twenty years ago, there dyed a young man in whose heart was found a Worm, having a head in the form of a Serpent, and branched in the Tail like a rod with small sprigs which compassed about the heart, being alive when the Corps was opened. * Now we know that in the excrements of living creatures, especially Children (whose bodies abound with Heat and Moisture) Worms are generated in the Guts; but to have any in the upper parts of the body where their lies no excrement, must

* Vidi e vena brachii
secta, una cum sanguine
vermem palmam
longam profire.
Renodens.

needs proceed from some strange putrefaction of the humours or spirits; from whence these in probability arose. And those that shall deny that the spirits can be putrefied, certainly know not that they are mixed bodies and generated of Blood; and may be sometimes pure and subtle, at other times again gross and turbid: and I wonder they think the spirits can't, when 'tis certain the Air may, as Aristotle clearly proves in his Book *de generatione animalium*, but to our work. Amongst the signs the most certain and Pathognomonical of this disease, is Contagion; but because at first it cannot be discerned,

Signs.

* Aliqui morbi, neque locum affectum, neque causam representant.

* we shall endeavour to discover it, licet adeo fallax sit hujus morti natura, (inquit Petrus a Castro) ut ceteris signis circa omnes facultates nihil mali ostendit.

*dentibus, unum vel minimum quando-
q; quod s̄aep̄ contemnitur malitiam in-
dicat.* And as *Fracastorius*, saith.

— *S̄aep̄ exiguus mus
Augurium tibi triste dabit,*

In this as in the Plague at the first catching of it, some seeme to be very pleasant, so far are they from perceiving themselves to be amiss, when indeed death it self hath set his foot within the threshold of their earthly houses, and as *Fernelius* saith *adeo ipsam necis causam interdum consopitam in nobis contineri, sine ulla offensione*, such frail Creatures we are, that we are often snatch'd away before we so much as think, or dream of death, * the reason why many infected have thought themselves not so much as to be Feaverish sensus mali prope nullus inest. *Erafus.*

* *Non mirantur docti,
quod nihil ægri præcipue
mali senserunt, nam in
Ephemera & hecicæ,
(vel si nili dispositione)*

or ill at all, is thought by some to be the senses being dulled and hedged in as it were by that internal putrefaction,

* Pestilentem febrem ab aliis febribus putredinosis differe, per excellentiam putredinis.

* whereby the virtues are dissolved, and not suffered to pass to the sensitive members. Now those signs which often-times happen and appear in this disease are these; a chilley coldness betwixt their shoulders and all over their bones.

--- *Gelidus per dura cucurrit,*
--- *Offa terror.*

With a pain in their heads and inclining to vomiting, a sudden faintnes of spirits and weakness without any manifest cause, with a feeble and sometimes intermittent pulse, so as very lusty and strong men in Cheshire (in the year 1651 where this dilease then razed) in a very short space so lost their strength that they were not able to stand

stand, or turn themselves in their beds. Some also are taken with bleeding, Purging, Sweating, and many have the Spots. But for the most part, it appears in the Livery of some or other kind of Ague, according as the matter in the body is prepared for it; and after the fifth, seventh, or ninth day begins to shew its Malignity, * and to cast off its counterfeit shape and viseage, * The V-
rime also good and like to the healthfull in the beginning doth shew malignity, because the seeds are within, and act secretly without any manifest disturbance of the humours. *Argenterius* saith he hath often observed, *cum perfectis nimirum* atque id genus alia, provenire amant. *Lotichius.*

* *Parvæ febres quandoque valde malignæ Hipp.*

* *In morbi limine minus evidentia sunt, sed primis diebus occultantur, quoisque paulo post ex insidiis, ac cuniculis prorumpere, infetaque massi sanguinea, quasi fermentare compertuntur: unde tum demum evanum, viscerumque incendio, estus ingens, cephalalgia, sitis insomnia aliquando vigilia ex adverso, ariditas linguae,*

cordio-

cognitionis indiciis, homines in febribus malignis periisse: In some there is a strange abhorrency of all food, in others an unquenchable thirst, (with a driness and blackness of the Tongue;) and in some again no thirst at all. *Aevo gaudet hoc monstrum symptomatum disparate, ut nullum certe magis pathognomonicum hujus mali signum sit, quam nullam in signis servare rationem, nullum concordantiam, aut ordinem.*

Causes ¶ ¶ The causes as I said before in the discription of Contagion in general have been reckoned to be many, as infectious Air received into the body, or it may arise from our selves by corrupted and putred humours, but then it is not properly said to be contagious, although deadly: and indeed most of those causes which Physicians instance in are but *causa preparantes*; for oftentimes it happens that neither the Air, nor the vicious quality of the food, nor the other causes

causes attributed by them to breed Contagion, have been the fowers of this disease, but it hath come from far * into that place ; and afterwards by its Contagion spread and diffused it self. It is well known that this disease in the year 1651 first broke out by the Sea side in Cheshire, Lancashire and North Wales, and if it were observed in Holland

* Testatur experientia non solum a viciniis locis, sed est interdum remotoribus semina illa contagii pestilentia deferri & propagari posse : id quod in famosa illa peste Attica accidit, quæ ut testatur Thucydides & Lucretius ex Ethiopia usq; Athenas pervenit. Sennertus.

that on a misty day that infectious disease *Sudor Anglicus* came into Amsterdam in an afternoon 500 or more dying that night of it as Lemnius reports : I know not why we may not as well suppose their opposit neighbour *Dublin* then visited for two years with the Plague, should not have communicated the same to them, though in a more remiss degree; especially

ally our sins here in *England* being as high and great as theirs ; and the truly proper $\tau\delta\Theta\epsilon\iota\sigma$ of this disease, far above that same *Aeris constitutio occulto modo & tota natura nobis adversa*. And indeed the very Heathens acknowledged so much, assigning many of their plagues *irato Numini*, rather then to natural causes : So as *Hippocrates* called those which were struck with this disease *Bulus percussos*, or chastised by God, *Homer* also called that plague which was sent by *Apollo* into the Army of the Greeks $\chi\bar{\eta}\lambda\alpha\Theta\epsilon\iota\sigma$ missilia Dei, or the Arrowes of the Almighty. The Learned *Verulam* saith, the most pernicious infection next the plague is the smell of the jayle, when Prisoners have been long, and close and nastily kept : He instances in the experience being twice or thrice in his time, when both the judges that sat upon the bench, and a great number of those that attended the business (or were present, sickened upon

on it and dyed: and within this eight or nine years, there happened the like at Southwark; as I am credibly informed. That stench or seeds which they received in probability arose from mans flesh or sweat putrefied, which might easily peirce into the body, and arrest the principal parts, by the reason of the incuity and swift motion of putrefaction, as also by Analogy, having some similitude with mans body, and so insinuat it self and betray the spirits. And for this very reason of analogy and similitude *Reusnerus* concludes, *Consanguinei & consanguineis facilius inficiuntur, quod quasi idem ortus principium eandemque temperamenti analogiam obtineant atque similitudinem, ut & singularem subjecti convenientiam modumque expeditius vires exerunt.* For all putrefactions that are made about the Earth and the Air, do not dispose to that putrefaction

which creates this feaver, * *Habet enim unusquisque morbus propriam suam naturam, seu idem sine qua non est.*

but

but 'certain onely hath such, I mean as have these $\sigma\pi\epsilon'g\mu\alpha\tau\alpha$, which with so much labour I have endeavoured to explain, and make knowne to you.

For the prognosticks of so strange a nature is this disease ; that many when there is very good signs, on a sudden,

Prognosticks.

* Cum jam saepenumero pax & securitas esse videtur, mors subito atra imminet, vel in altissimo symptomatum concinio medicis interim oleum & operam ludentibus.

drawn in by breathing, * and a great

Caute*lita*que semper in pronunciandum & incedendum est in hoc morborum genere.

Sagacem igitur & circumspectum medicum esse decet.

as on the contrary there is not so great danger

* and unexpected to the Physicians and them about him, the party infected dies; and there is a great deal of danger if the feuds have their analogy with the Spirits, especially if they be

danger if their analogy be to Phlegme and Melancholy, though I have observ-
ed also on them it hath hung very long, and brought some into hec^tick Fea-
vours, of which they have dyed. The prognostick taken from the symptomes are exceeding many, which you may read in *Sennertus, Riverius Petrus & Castro* and others, to whom I refer you.

CHAP. VIII.

Of the Cure in Generall.

For the cure it is not amiss, if you first begin with those general or com-
mon Medicinces which I have set down before, and therefore you must ob-
serve these three rules in the general cure mentioned. The first was to have an eye to the seeds, that you might know from whence they have their ori-
ginal

ginal. The second was to the matter that was in danger, The third to the matter that is past recovery, being already corrupted; But because I have said in the general cure that the seeds may be extinguished or broken, or by Antipathy to be driven forth: We will see what out of these will most agree to the extirpating of this disease now in handling. And first of all for extinguishing of the seeds by Burners it cannot be, because this disease is only inwards, no Carbuncles or Sores as in the plague being sent forth here; and we cannot safely prescribe burners to be taken inwardly; and if you should apply them outwardly, they would not only doe no good, but they wculd stir up the contagion and make it worse. Wherefore we must seek some other way: now whether or no they will be extinguished by cold things as by a draught of cold water is a doubt also; because although water, as it is cold

cold may help somewhat, yet as it is moist it doth great hurt, and increases putrefaction. Seeing therefore these seeds are hard to be extinguished, we will see if they can be brought forth, which seems also to be difficult, because the seeds are so much dispersed in the body: yet that they may be done we will presently shew when we treat of the evacuation of the matter. Therefore by reason of the difficulty of the former two, it remains that we procure some medicines, that will break these seeds, and repell them by their Antipathies. Now those which doe break them are all of them, of a drying power, but some of them are hot, and some are cold: againe some of them are onely drying, others stypticall and of a thick substance. Wherefore here arises an other doubt, whether one had best use those which are hot in this Feaver, or those which are styptic, for those which are hot seems

to increase the Fever, and acrimony of the seeds, and those which are stupitall obstruct, and shut up the transpiration of them, by making the matter thick. To which I answer that the divers analogy of contagion must be diligently considered, (which made me urge the observation of them so much) for some have their analogy to the thick humours, some to the more sharpe and subtile humours, others to the spirits, besides their is in some great obstructions, in others few or none: therefore where the analogy is to the thick and cold humours, it is good to use those which are drie and also hot: but where the analogy is to the spirits, or more subtile humours, there it is best to use those which are dry and cold for; these do greatly break the seeds, and preserves the spirits and humours, that they be not dissolved, which most commonly happens in this disease, I need not recite the medicines here

here, because you have them laid down at large in the generall cure, and this is only to make application of that, prescribing those medicines first, that doe by their antipathies repell the seeds, and comfort and strengthen the parts oppressed: to set down the particular cure and medicines, I shall presently apply my self to one of this kind, to make your general method of substantiall use to you; before you give these medicines that respect the malignity, in the beginning of the disease, where there is a turgescence matter, or fulness of vicious and crude humours, there evacuation by vomit is good; for such gross feeders we English are, that for the most part there is alwaies urgent and foul matter in the stomach, which nature it self often endeavours to expell by vomiting; which alwaies when I found, I assisted with

Habemus *placida* hot
se *inflammati* *tevimenti*,
quod *alie* i *missa*
non *se* *intenta* *et*
mixtum *iacit*, *ut* &
ipsa *ff.* *rescat*.

IRREGU
PAGINA

REGULAR
NATION

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Habemus hunc
le in illar. testimenti,
quod alio i m illa
non remota a
mixum facit, ut &
ipsa eff. rescat.

medicines first, that doe by their antipathies repell the seeds, and comfort and strengthen the parts oppressed: to set down the particular cure and medicines, I shall presently apply my self to onely this m^r ; to make your generall method of substantiall use to you ; before you give these medicines that respect the malignity, in the beginning of the disease, where there is a turgene matter, or fulness of vicious and crude humours, there evacuation by vomit is good ; for such gross feeders we English are, that for the most part there is alwaies urgent and foul matter in the stomach, which nature it self often endeavours to expell by vomiting ; which alwaies when I found, I assisted with

some easy vomit, and I bless God it ever succeeded well & *cum ægri* ἐνθρόνῳ
 But where there is no urgent matter but the distemper doth proceed from the seeds of contagion received (for it often happens, that contagion seizes upon some of perfect health, and of good constitutions) then the evacuation of the matter is not to be used: but some specifick medicines that should work *ad diaffrensi* and expell the malignity, which I have often done when at first they came to me and complained of their being ill (when the plague was at Litchfield and Stafford in the years 46. and 48.) giving them a cordiall at night going to bed, and the next morning they have been very well and so continued.

CHAP.

C A A P. IX.

Directions for preservation.

Since great care and diligence ought to be had in the beginning, for the subduing of this disease, it being too often the fore-runner of the Plague; that this treatise therefore might be perfect, I conceive it not lost labour, that our friends and neighbours may with more safety come to our relief and aide, before I come to the cure it self, to set down some few medicines that may preserve them from the violence of the infection, though praised be God this is not so contagious; but who knows how far it may run, *pestilentiis naturam sapit*; therefore I think it not amiss to bid suspicion double bolt the dore: for it is most certain that the infection is received (many times) by those who visit the sick, or live where

the disease is, and yet by the strength of nature, or the vertue of the Antidotes, which they have taken is repulsed, and wrought out before it is formed into a disease, the *fermentum putredinale* being checked by them. Wherefore those that visit the infected, or have their habitation in that place where the disease reigns, they may do well to take care that the air be purified; secondly that they avoyd all intemperance of meat and drinks. Thirdly that the body be kept clean, and free from ill humours. Fourthly to defend themselves with Antidotes against the infection. The Air is rectified with cleavers often made, and with fumes of Juniper, Rosemary, Frankincense, Tar, Vinegar upon bricks and the like, besides temperate and good dyer, care must be had that the body be cleansed from all gross and superfluous humours, let plethorick bodies therefore break a vein, and those that are cachetichimicall

chimicall may doe well after some generall purging, to take once in a week or fortnight, half a dragme or two Scruples of your pills pestilent. *Ruffi* or of this mass following.

*T*hey consist of Myrrh, Aloes and Saffron; and therefore are prescribed by Physici-

ans against the plague. Aloë enim ventriculum & interstina a vitiosis humoribus sine omni corporis agitatione liberat: eadem sicut & myrrha, corpora à putredine & corruptione præservat: crocus cor robatur, & spiritus vegetiores reddit. *Sennertus.*

Rx Aloë elect. 3ii Gum. Amoniaci a-
ceto Scordii dissolut. scr. ii. myrrhæ scr.
iss. croci, salis, atsynth. an. semiscr. balsa-
mi peruv. gt. vi. syr. cichorii cum rha-
bar. q.s. *Fiat massa.*

For to resist infection let them eve-
ry morning take the quantity of a
Walnut of this Electuary.

Rx Conser. Iujulæ 3iii. roser. melissæ
an. 3i. corticis citri conait. 3s. spec.
diamargarit. frigid. scr. ii. cordial. tem-

perat. sc. i. boli armen. opt. 3i. syr. de a-
cerositate citri succi limon an. 3f. misc.
Etat Electuarium.

For to carry in their pockets let these
Lozanges be made.

R corticis citri condit. 3ii spec; liberant;
3i. aimargarit: frigia: trochisc de bolo
armena an: 3ss: ol: citri gt:ii: sacchari
3vi: cum aq: ref: F. confectio in ta-
bulis.

To carry in their hands this Poman-
der is very good:

R Ladani purissimi 3f: styracis ca-
calam: 3ii: pul: resar: rub: corticis citri
cinam an. 3ss: croci semi scr. extract:
Angelic. zedoar. an: gr: xii: ol: rutae,
atfinth chariophill: an: gt. iv: camph.
inaq: vitae bezoart:solut: gr: 5 q, cum
f:q: mucilag. Tragac. in aq: resar, solut,
F. mafja pro pomu.

Out

Outwardly upon the region of the heart next the skin apply this Amulet.

R Benzoi, styrac. calam. an. 3i. lada-
ni puriss: 3 iii: cortic. citrisantal. citrin.
an: scr: i: rosmarini scr ss. ol. macis gt.
vi. cinam gt. ii. mucilag. tragacant in
aq. rosar dissolut fiat Amuletum:

Those that will not go to the cost of these compositions may take Mithridate, Treacle, or Diascordium mixed with conserve of Wood-sorrel, or red Roses, in a morning; and have in their pockets Angelica roots condited, zedoary, Elecampane roots, Citron, Orange, or Lemon pills, &c. thus much by way of prevention.

C H A P. X.

E Cure of Malignity in particular.

Now for the particular cure, our intentions ought chiefly to respect these two, the Malignity and the Feaver: for as *Sennertus* saith, *in omnibus pestilentibus & malignis febribus, duo ad sunt venenum & malignitas, ac febris; ad qua tota curandi ratio dirigenda est.* And from which of these the greatest danger may arise, should especially be considered: for in this lies the difficulty saith *Sennertus, cui prius, cui posterius prospiciendum, that in checking the malignity we increase not the feaver; or in looking to the feaver: we neglect not the malignity.* In this case *Gallen* hath set us a rule (which *Stephanus Castrensis* saith *conquam hypothesis aut indubitatum axioma recipitur ab omnibus*) that is *ad id quod*

quod nrget animum prae*spue* converti debere, but you may say what shall we do where two appears at once; in febro enim maligna urgere duo febrilem calorem & malignitatem? in this also Galen leaves us not destitute, for saith he, *cuius* ratio adhibenda que utrumq; respiciat, magis tamen id quod *majus* est. Now that which is *majus* here faith *Sennertus* is malignity, because it doth presently destroy the strength of the party, which the heat of the Fever doth not do; so that for the most part that is first to be looked at, and here I shall follow *Sennertus*, who imitates *Fracastorius* in this, and if I find no foulness of the stomach nor inclination to vomit, judge it absolutely the best way presently to give to the patient somewhat that hath both a material and spiritual antipathy against the seeds to overcome them, or drive them forth; and through its cordial virtue may also preserve the heart and spirits, to which purpose this following is very good.

Rx

R. Aq. cardui benedict. 3i ss. theriacat.
 styllat. 3 ss. cord. frigid. Saxon. 3 i. di-
 ascordii scr. ii. syr jujula 3 vi. aceti Scordii
 3 ii. pul. echelis cancrorum compos. scr.
 ss, misc. F. Haustus.

The poorer sort may take a drachme
 of London Treacle, or a drachm and a
 halfe of Diascordium in a draught of
 Carduus posset drink boyling, a little
 Hart-horn and Mary-gold flowers in
 the posset drink; and let them be cove-
 red warm that they may sweat after it,
 these must be repeated often, especially
 if the disease be violent at night going
 to rest; my course is after they have
 had a cordial potion, those night that I
 do nor repeat it, or give emulsions to
 prescribe the quantity of a big nut of the
 preservative electuary having some of
 your Trochisc. de bolo armena in it, and
 varied according to indications, giving
 after it a draught of this or the like cor-
 dial Julip.

Rx Aq. Cardui, scabiosæ an. 3 ii. lajula
 cordial. frigid. saxon. an. 3 iii. theriocal
 pyl. 3 iſi aceti ſcordii 3 ſſ. ſyr de aceto-
 ſitate citri 3 i ſſ. lajulae, limon meliſſophel,
 Fernelii au. 3 ſſ. confeſt de hyacinth ſcr, ii.
 ſpec. cordial. temperat. diamargarit. frigid:
 an. ſcr, ſſ cor. cer. uſti ſcr. Spt. vitrioli acid.
 dat. gt. vi miſc. F. Julapium.

The electuary and this cordial Julip
 I give after this manner three times a
 day, vid. the morning, at four of the
 clock in the afternoon, and at night go-
 ing to reſt: your confeſtio de bolo arme-
 na in the electuary is this.

Rx Boli armenæ puriſſimæ aqua rosar
 lotæ 3 ſſ. rut. tormentil. angelicæ an. 3 i.
 coral rub. rasuræ eboris, cor. cervi, rosar.
 rub: an. 3 i. ſem. melonum acetosæ, citri
 excoſticati, juniperi bombacis mundati
 an. 3 iſſ. anisi fæniculi cinam, Xyloaloes,
 aut ſantali citrini & maceris an. 3 ſſ. fiat
 pulvis, qui uſui ſervetur. ex quo cum
 ſaccharo

Saccharo in aq. Scabiosæ aut alia cordialia
dissoluto & gum. tragac. Fiant Trochisci,
quorum ss. sumitur exjure pulli aut
aquis aliquis appropriatis Petr. a Castro.

But because thirst many times in
this disease is very urgent, to prevent
the excessive drinking of beer; for the
quenching of thirst you may cause to
be made this or the like decoction
which will respect the malignity, re-
sist putrefaction, and gently concoct
and remove the obstructions as well
as allay the thirst, altering it as occa-
sion shall require.

Rx Scabiosæ, capill ven. an. m: ss. Iujula
mij. melissæ scordii an. pss. rad. scorzon
zss. cor. cer. rasp. cort. citri an. Zi.

Coq. in aq. hordei s. q. ad lib. iis.
addendo sub finem flor. calend. pi: ss: santo
citrin. scr. i. aq. scabiosæ cardui an. Zi
s. & coletur colut. clara adde.

Syr.

Syr. Iujula succi limon. an. 3 ii. syr.
papaveris errat. melissoph. Fernelian. 3i.
cor. cer. ust. 3i spt. vitrioli q. s. adgra-
tam aciditatem fiat Julapium.

Sometimes I adde to it two or three
ounces of your aq. cordial, frigid, fax.
and an ounce of theriacal, styllat; but
if the malignity be great, and faintings
or other bad symptomes appear, then
epithemes may not be amiss to be used.

Rx Aq. melissæ, borraginis, Iujula, scor-
dii an. 3i ss. rosar 3iii. cinam 3i aceti ro-
sac. 3ii. spec. liberantis 3i. diamargaris
frigid. cordial temp. an. 3ss. misc. fiat E-
pithema.

It would not be amiss to make two
little quilts for the Rifts of this
powder,

Rx Pul, rosar rub, scr. ii, flor, melissa,
antheos borraginis an. pi, corticis citri
scr, ii,

scr. ii: santal citrin scr: i: cinam. macis
 an. scr. ss. spec. cordal. temperat. scr. ii.
 Cum syndone hanc sacculi duo pro pul-
 sibus,

Or if you please you may make a
 Plaister for the heart and wrists after
 this manner.

Rx Mithridat 3 ss theriacæ 3 ii. conserv.
 rosar. borrag. buglossæ n. elisa an. 3 ii.
 Spec. liberant. cordial. tempt. diamargo.
 rit. frigia. an. scr. i, croce gr, 5, q,
 misc.

Spread it on Leather, and cover it o-
 ver with red Sarsnet. Or after the
 epitheme use this unguent, (which
 doth wonderfully strengthen the heart,
 and subdue those tetrid and malig-
 nant vapours that oppress it,

Rx Ung. florum. Aurant, 3 s, spec, cor-
 dial. temp, diamarg, frigid an. scr. i,
 ol,

ol. citri. gr. ii. miso. F. unguentum.

If there be ravings and the party can not sleep, then use these things following.

Rx Flor. nenuphar p.i. rosar rub. violar.
an. 3i. cammomil. anethi an. 3ss. capi-
tum papaveris albi incis. 3i ss. santal. al-
bi. rub. citrin. an. scr. ss. incidentur &
contundantur s. A: pro. sacculo. let it be
applyed to the forehead and temples.

Or two or three hours before night,
twice or thrice let this emulsion with
warm raggs be applyed to the forehead
and temples.

Rx Amigdal. dul. depilat. nucl. perfi-
cor. an. n. x. sem. papaveris albi 3i.
cannabis 3ss. pul. charioph. cubeb. an.
scr. ss. camph. croci an. gr. 5 q. aceti ro-
fac. 3i. aq. solani ros. betonicae. ver-
ben. an. 3ii. F. Emulsio.

H

Or

Or let the temples be anoynted with
this oyntment.

℞ Vnguent. popul. ℥ss. ol. violar. nym:
phæc an: 3ii. nucis moschat: per express:
scr: i. opii: spt. vini dissolut. gr: ii: croci
gr. 5: ℥ misc.

At night going to rest give this E-
mulsion.

℞ Sem. cardui, napi, citri. an. scr. i.
melon: 3ii. lactucæ papaveris albi an. 3i.
amigd. dul. e cuticulis expurgat. n. vi.
teratur in mortario marmoreo sensim af-
fundendo aq. papaveris errat. cardui sca-
biosæ an. 3ii. & coletur. colat. adde mag:
perlar. scr. ii. cor. cer. ust. i. scr. i. manus
Christi perlat 3i misc: F. Emulſio.

If you please you may give but halfe
at night and the rest towards the mor-
ning.

It any violent vomiting should hap-
pen

pen, then let the stomack be annoynted with oyl of Mints, Worm wood, Mastick and Quinces of each a like quantity, and let your *Emplastrum de Mastiche* or *e Crutta pants* be applyed or this sacculus following.

Rx *Menthæ melissæ, absynthii an. mj.*
sem: anethi. fænicul. an. ii. cardui citri
an. iii. cortic. ang. zedoarie, an. iii.
nucis moschat. garioph. macis an. scr.
i. misc. F. pulvis grossus profacculo.

Let this bag be wet with a little Rose-water and white or claret Wine; afterwards take half an ounce of Mithridate and dissolve it in white-wine vinegar and Rose-water of each a pint, and dip the bagg well in it; then let it be applyed warm to the stomach, when it groweth cold renew it: and so for two or three hours.

Should a flux fall out it must not be stayed the first three or four daies, but

suffer nature to discharge it self, helping it with cordials, giving them this bole at a night.

Rx Confet. de hyacinth. scr. i. magist. corall. bol. armen. opt. an. scr. ss. cum momentosyr. cydonior. F. Bolus.

And let them drink after it five or six spoonfuls of this following Julep.

Rx Ag. mentha sympl. melissa an. 3*iiii.* cordial, frigid: saxon, 3*iiii.* tberiocal. styllat 3*ii.* syr, e corallies, cydonior. e succo granator. an. 3*i.* confet, de hyacinth.cor. cer. wst. an. 3 ss. Spt. vitr. acid. dul. q. s. ad aciditatem F. Julapium.

The oyls also and the playsters mentioned just before for the checking of vomiting, may be very properly used in this case also.

And if the Singult should arise, as all these desperarte symptomes I have meet

met withall in this disease, then let this haustus be given at a night.

Rx Sem. anethi contus. 3ii. coq. in aq:
 cardui, scabiosa an. 3ii. ad tertia partis
 consumptionem & coletur: colatura, adde
 methridat ser: i: diacodii 3i. misc. F:
 Haustus:

CHAP XI.

Of the Cure of the Feaver

HAVING thus provided against the malignity and the symptomes that it too often procures: I shall now proceed to the Feaver, which oftentimes requires vomiting, purging, bleeding, especially in the beginning: which of these therefore or whether all of these are to be used, shall be now our work

to examine', and indeed it is the great work of our lives in this disease, the true and right use of these; about which many sad and grave Authors have very much contended; and because the mistake in these hath been one great occasion of my writing this Treatise, I shall implore the God of lights that he would now guide me in the right way for the sick and languishing of this disease, and shall use my utmost diligence to give sound and sure rules her in. * And first for vomiting, we

* Res enim in qua medicus versatur est per se magna, magnisque periculis obnoxia, quæ ob id non solum prudenter, sed etiam piamente curam; & solitudo citudinem requirit, qua neglecta gravissimæ offendit, ac periculose curationes esse solent: cum enim Artis plurimum fidunt medici, ita ut non curent Dei directionem implente, sit nonnunquam ut eorum conatus Deus non prosperet, sed subvertat Cornelius Lancanius.

urgente

urgente Orgasmo: * For by the removing of that foul matter in the beginning of the disease not only those abhorrencies of food, bitterness and loath-

* Nonnurquam in principio februm vomitus ciendus, & quidem sape accidit, ut magna materiae copia in ventriculo & vicinis locis continentur, etiam in malignis febribus, quæ inox per vomitum rejicienda est. *Sennertus.*

some sens and taste in the mouth, quietudes, jactations, and other sad symptomes are removed; but also a speedy cure, and the happy prevention of these Agues which hang so long, and destroy so many is gained by it: and in this most Physicians agree. *Si materia ad superiora vergat, & nausea urgeat, materia per vomitum evacuanda.*

* But yet great care must be had that the vomit be not too strong which is given; but merely to cleane the stomach, and the first vessels, not to attract from the remote parts, or agitate the hu-

* Nulli enim ejus maturæ tam copiosæ ibi hærentis coctio expectari potest.

mours too much; wherefore your warm water, decoctions of Barley, oxy-mel, oyl of Almonds and the like may be used; the country people use Carduu: posset drink to make them vomit which I like well, and at the beginning make many take; your *Syrupus Emeticus Angelis Salae* is much commended which is this,

℞ *Vitri Hyacinth. more Mathioli* *Prap.*
 & subtiliter pulverisat ʒi. cinam. elect.
 zedoar. lig. aloes, sem. angelicae an. 3ii.
 croci opt. scr. i. ss. aceti rosa: ʒ xviii:

Omnia hæc vitro capaci infundantur,
optime claudantur ut nihil expiret, &
digerantur in B. M. per 24 horas: postea
balneo refrigerato coletur diligentissime,
vel per chartam bibulam filtretur, ut fiat
pellucidum: postea tantum Sacchari cum
aq rosar. solvatur. quantum est pondus
prædicti liquoris, coque Saccharum ad con-
ſi entiam confectionis manus Christi & po-
ſie a calidum adhuc pedentem cum dicto
liquore

liquore permisce. dos. a 3*it.* ad 3*vi.* vel
ad summam ad 3*i.*

Sennersus. For purgers, *Si ex pravo hu-*
Purging. merum apparatu febris sit, & non
minus urgeat putredo, quam malignitas,
non ita ad sudorifera properandum, sed
prima viae primum evacuande sunt, &
non solum clysteres, sed & lenientia locum
habent, syr. ros. solut, manna, cassia, tama-
rindi rhabarbarum, &c. But these must
be used in the beginning, and to those
only who cannot or are very averse to
vomiting, so as that turgent matter can
no other way be removed; and that al-
so the first or second day; for after
the third day it is far safer to forbear,
aut clysteribus saltem rem agere, then
unseasonably to administer medicines
and stir up a greater ebullition of the
humours, whereby the seeds of conta-
gion, through the fermentation of the
blood and humours should be more
dispersed. But because little expecta-
tion

tion of a crisis is to be had in this disease, these seeds admitting as I said before of no concoction, therefore very learned and excellent Physicians, have with your *Alxipharmacis* admixt easy purgaturs, gently carrying off what could not possibly be reduced to order, gentle Glisters therefore may well be given, which ought to be repeated every second or third day, if the body be hot and costive, and to the decoction before prescribed of Scabios, wood Sorrel, *Scorzonera*, &c, you may adde half an ounce, or an ounce of *Tamarinds* which highly resists malignity, and gently carrys off the peccant matter, strengthening the bowels with the restrictive quality it leaves after it: I often at the end of the decoction, adde a handfull of Scurvy grass, or cause an ounce or two of the juyce, with as much of Orenge to be added to it; for the seeds of contagion being often dispersed in the serum *sanguinis* are, happily

happily this way drawn forth by urine ;
 Besides we doe almost in every distem-
 per here in *England* finde a tincture of
 the *Sco-bute* in it ; *Sennertus* com-
 mends whey in which a little manna
 hath been dissolved, for saith he it doth
 moderately loosen the Belly, and
 wonderfully temper and alay the fea-
 verish heat, and ebullition of the blood ;
 but great care must be had that no
 Scammoniate or strong purges be given ;
 (*Cautus est melior quam audax Medicus*)
 for purging draws the contagion in-
 wards, and stirs the humours too much :
 besides this corruption is of a lubrick
 and sharpe existency, and so being once
 moved will purge it self forth, your
 evacuation therefore by sweat and u-
 rine before prescribed in the killing
 of the malignity must not be omitted ;
 for that matter which is already cor-
 rupted must not be left in the body
 but be thrown forth, which nature, it
 self oftentimes doth, by the breaking
 out

out of Pustules, and Scabs in the skin as
also by loofaſes ſometimes, for nature
works best by its own instruments; and
as Laurentius ſaith, *natura certas eſe
leges nobis incognitas quas ipsa invi-
tas & immutabiles ſervat, niſi an
impedita, aut laeffita.*

Having diſpatch'd theſe two, and
ſhewed, what great care and circum-
ſpection ought to be had in vomit-
ing and purging in this diſease, I ſhall now
come to the laſt, that *magnum remeſium*

vid, bleeding, and whether it
Bleeding. *be proper in this diſease ſhall*
be now the ſubject of our care and dili-
gence ſeriously to weigh and examine,
though I know I ſhal undergoe a ſmart
censure by ſome, with peradventure a
lusty charge of ignorance, for offering
to make a doubt of this, and to bring in
question, what ſo many excellent and
great Physicians have preſcribed and
practised; especially if it be in the be-
ginning, before the contagion be gouen

to

as to the heart, then they command it should be done *præmissis eccopreticis*, *qua expurgandis ductibus communibus* sufficient, (and though the spots appear they matter not because say they, they are onely putrid evaportations thrust out to the circumference the seeds and matter whereof remain within the Center, and are in part drawn away by letting blood; To which I answer if these excretions did indeed proceed from a bare redundance of blood, and ordinary putrefaction of the humours; I should then easily consent to what they prescribe; for part of the peccant matter being taken away by bleeding, nature would be more able to separate and concoct the rest; But here it is far otherwise; this disease oftentimes seases on found and healthfull bodies, where no redundance of blood or peccant humours doe appear at all, but the infection for the most part is received from abroad,

the

* *Certum est per porocutis etiam morbos contagiosos excepti & communicari.*
Riolanus.

into the body, so as not only no good

* *Ea via non erat idonea ad expellenda seminaria contagionis, quae maxime in minoribus venis sedem habebant, utpote quae extinsecus accessissent.* Fracast.

for first the strength of the party is im-

* *Virtutis robur pro venæ sectione, non præsens tantum requiritur, sed etiam suturum. Vnde non inuria Galenus in morbis pestilentibus utpote quibus languor vicium si non adest saltem imminet, reformidat venæ sectionem.*

enemy, which before was kept by nature upon the frontiers, and skirmished with by often swards, driving them

* the seeds being a fist but in the circumference & capillary veins, which by bleeding are drawn

* happens to the sick party by it, but great and irrecoverable damages are sadly procured;

* paired thereby and the fort of life betrayed by drawing out the strength of the Garrison, and bringing in the invading e-

them from their holds, and not sel-
dome thereby overcoming them. Se-
condly by bleeding a greater putrefa-
ction is made through the agitation of
the humours, and the seeds thereby
spread themselves more, and cause a
speedier dissolution of miction increas-
ing their number by the decreasing of
nature; for let this be a rule to you, saith
Fracast. *Omnis agitatio quae in sanguine fit, putrefactionem valde adauget.*
Thirdly their end cannot be obtained
by it, for these seeds admit of no con-
coction, but must be flung out by sweat,
or obtunded and bound up by pow-
ders, that they may invade no farther,
as in the generall cure I have declared:
And for a plethora or fulness of blood
if that appears (though this may seem
a Paradox yet tis certain) that it is so
far in this disease from indicating
bleeding, that it stands absolutely as
a contraindication to it, and vehemently
prohibits it; first because it checks
and

and gives a stop to the seeds that they cannot so easily pass as otherwise they would, it deservingly sacrificing the title of *frænum seminum contagionis*; (as well as *bilis*.) And whereas they think the heat, by bleeding may be abated, and so the Feaver took off, they are much mistook, for by that means the fermentation through the motion of the blood is highly increased; so as sad experience hath manifested in a great many, upon the bleeding they have within a day or two fallen delirious, and had their tongues as black as foot, with an intollerable thirst and drought upon them;

*Nec sitis est extingua prius, quam vita
bibendo,*

Whereas before the seeds were obviunded and bound up with that fibrous gluten and balsome of life through its redundancy, offending onely *quantitate*; And indeed it is very remarkable that in this disease, it is for the most

most part onely this good blood that is drawn forth, the malignity lurking more close and privately within ; which immediately gets a head, and breaks forth, as soon as ever this champion of life is drawn off ; so that it is ranked amongst one of the worst signs that can be to have good blood took forth in this disease : *Pessimum signum est, & timoris plenum, cum sanguis vena scissa extrahitur, si purus, rubicundus, & inculpatus educatur, venenositatem superare indicium est, aut putredinem in pernicioribus cordis latitare Petr. a Castro.* But if it offend qualitate, so as it be corrupted there by the consent of all Physicians, it calls not for bleeding but purging, according to that saying of *Fernelius, detraesto sanguine licet impuro, impunior multo succedit.* But should all this stand for nothing, and grant what they say, that in the beginning it should and ought to be done ; I confess to take time by the foretop, is a great matter ;

for opportunity is as it were the very soul and perfection of Physick.) Yet what hazard they run by their own observations we shall now see; and that distinction of theirs *in urgens quod dat inducias, & urgens quod non dat inducias*, will not hold, they conceiving that the malignity never or extreamly seldom so leies on the humours, but that there is time given to remove the causes of the Feaver; the contrary of which we too often see, the malignity sweeping away the infected suddenly, but should it be granted as Sennertus saith, *Quemvis nonnunquam dat inducias: ita tamen humores interea corrumpt, viresque serissim dejicit, ut postea nulla salutis spes supersit, & morbus, qui primo curabilis fuerat, malignitate neglecta incurabilis reddatur.* Again the Physician is not alwaies called at the first, *Quod si post tertium diem aut quartum solum accesseris, then saith, Schenkius maturius consule, & Petrus a Castro*

stro who rants high for letting of blood, at last as if he had been humbled with the sad success faith, *nihil perniciosus, si atque delectu ac præmeditatio- ne usurpetur*: and in an other place, *si nulla sint plenitudinis signa, cavete in hac febre cane pejus & angue a vena sc- tione*, for saith he, *in irreparabilita e- tenim pericula agrum deducetis, revo- catis ad interna corporis infectis bu- moribus, permixtis altius seminariis pa- tredine aucta, & tandem viribus ad in- ternetionem exsolutis*. Besides you can- not certainly tell the time and begin- ning of this disease, for the nature of it is such, that the patient many times never feels himself to be amiss (by reason of the subtle insinuation of the seeds) untill they have possess them- selves of the parts to which they have an analogy, and then it is too late for blood letting, when the contagion is spread, and the seeds dispersed in the body. For as I said before all, agitati-

Ita ista fallax &
suddola tanquam ex
insidiis prorumpens,
tum demum agrum
furiose invadit, ac ta-
le nihil cogitantem
vere prosternit.

on or stirring which
is made in the blood
doth greatly increase
putrefaction; be-
cause the seeds are
more mingled, and

so the parts infected overcome the
sound and sincere ones, as for example
saith *Frocast.* take Salt and put into a
Cup of Beer, and let it stand without
stirring of it, and it will scarce own
its being there; but never so little stir
it, and then the whole will be impreg-
nated with an acrid and brinish taste.
And it is worthy the observation that
in *Chefshire* in the year 1651. this dis-
ease seised most upon the Country
people who were laborious, the seeds
being sooner dispersed in them through
the agitation of the humours and spirits
in their harvest labours, than on those
who lead a more sedentary life, and
that might be one reason, why we were
so fice in the City of *Chester*, when
within

within three or four miles of us round about, whole towas were infected with it, their being 80. and a 100: sick at a time in small villages, as at *Stanney*, *Dunham* on the hill, *Norton*, and all thereabouts by the water side, it extremely raged ; and letting of blood by wofull experience the Country people then found very mortall.

To this truth the experience of former and later times abundantly witness ; *Fracastorius* saith *Experientia constat partem maximam eorum, quibus detractus fuisset sanguis, paucis post aut obiisse, aut in deteriorius lapsos, ut annis 1505. & 1528. manifeste visum fuit.* I could oppress you with instances out of eminent Authours to this purpose ; * besides too many lately here at home would sadly second them. But I shall wave them all, and give you onely the

* *Fatetur Roder.*

Fonseca ex multis quos maligna febre in hospitali curaverat, plures mortuos fuisset, quibus sanguis & cœta vena misfus fuerat, pauciores in quibus abstinuerat.

lives ista fallax &
subdola tanquam ex
insidiis prorumpens,
tum demum a grum
furiose invadit, ac ta-
le nihil cogitantem
vere prosternit.

on or stirring which
is made in the blood
doth greatly increase
putrefaction; be-
cause the seeds are
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so the parts infected overcome the
sound and sincere ones, as for example
saith *Fracast.* take Salt and put into a
Cup of Beer, and let it stand without
stirring of it, and it will scarce own
its being there; but never so little stir
it, and then the whole will be impreg-
nated with an acrid and brinish taste.
And it is worthy the observation that
in *Cheshire* in the year 1651. this dis-
ease seised most upon the Country
people who were laborious, the seeds
being sooner dispersed in them through
the agitation of the humours and spirits
in their harvest labours, than on those
who lead a more sedentary life, and
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within

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judgement and reasons of an acute and learned modern writer against it, and so dispatch this great and weighty point. *Lotichius* being commanded by his Prince to give an account of that Epidemicall and malignant Feaver that infested their parts in the year 1641. when he comes to treat of bleeding, having declared the different opinions of learned Physicians, some being earnestly for it, others against it ; at last concludes thus, *Super his duabus opinioribus, mutuo pugnantibus, ut ego quidem aliquid concludam, ita ipse quoque sentio, venæ sectionem, nac in maligna contagiosa que lue, præsertim omnibus atque indifferenter, permittendam haud esse*, and his reasons for it are these. First because blood-letting is known to be a vehement and great remedy. Secondly it must therefore profit much, or eminently hurt. Thirdly it doth without discrimination, take away the good blood as well as bad. Fourthly in

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loosenesseſ, and *diarrhea*'ſ which are common in this distemper it is not proper. Fifthly it is a hinderance in like manner to the flowing of Womens courses, which being stimulated by the acrimony of the malignity in the time of the disease, use to break forth. Sixthly it for the most part falls out, that your sick people ſeldome call for a Physician, untill they grow very ſick, and then three or four dayes being paſt there is no place left for Phlebotomy. Seventhly I obſerved the like diſtemper in the year 1632. when all that laboured with that disease, and were let blood, though ſeasonably and at the beginning, for the most part all dyed: on the other ſide, very many that were not let blood, onely by Cordials, three or four times repeated were recovered. Eightly adde to these the ſuſceſſ and event by blood letting is uncertain and very doubtfull: now a Physician in ſo weighty a matter as life, is obliged to

prefer what is secure and certain, before
doubtfull. 9 *Phlebotomy* remaining thus
doubtfull, notwithstanding through
Gods blessing by a diligent and faithfull
use of safe *Alexipharmicks* (blood let-
ting being waved) very many are saved.
10. it is an old saying, if thou doubtest,
forbear.

That Physician therefore which shall
advise this great and doubtfull remedy
in so weighty a concerment, should
(that I may be curr, and pass by his fut-
ther reasons, and sharp censure) be ve-
ry circumspect, and carefull before he
acts; and if nothing else will move him,
say thinks this might, that infamy and
reproach that attends it, should his pati-
ent miscarry, and for his pleading that
he hath let blood in this distemper and
they have done well: I answer, *ab uno*
exemplo standum est minime, cum pluri-
ma in contrarium superinduci queant.
and besides we see by experience, that
those that do recover, are much longer
in

in their recovery, than those that were not let blood ; and so much for this Indication, viz. bleeding, Now for revulsion of the virulent matter which too often *per aëregosin ad cor & caput viam & cursum inflectat*, plasters to the feet are good ; I oftentimes use Vesicators to the thighs or legs, which I have found very successfull and prosperous, in the use of them let this be observed, apply them not in the beginning, before the matter be a little lessened, nor if their should happen any criticall evacuation by stools must they be applyed, least it be hindered, *& quos ad alvum natura movet humores, ad ambitum corporis retrahantur* ; nor on a criticall day, ne natura forte *xplosiv instituta, in opere suo impedia tur.*

C H A P. XII.

Directions for Dyet:

For dyet that must be moderate and fitted according to the subject receiving, in which you may do well to observe the quantity, the quality, and the time of giving it; for many appoynt very sparing dyet, whereby ^{Quantity} their patients are much debilitated falling into watchings, ravings, sharpe humours, and what worse is the seeds are drawn inward through fasting; when by a moderate dyet they obtain rest, and are much better, especially if cholorick tempers, lean bodies, Summer time, and the like: to those I confess whose stomachs are ful of crudities a sparing dyet may do well.

For

For the quality such dyet ought to be chose which doth some-^{Quality} what nourish and withall resist the contagion, as broths of chickings in which the roots of Succory, Scorzonerā, borage, Bugloss, Harts-horn, Scabiose, Sorrel or the like hath been boyled; water gruel, Pannado, Cream of barley, with the juyce of Orranges or Lemons: and indeed all your acid things are very good, because they very much resist putrefaction, and stir up the appetite. Flesh must be given very sparingly and that also which is light and easie of digesti-
on, as Larks, Chickings and the like.

For their drink let it be barley water in which the roots of Scorzonerā and Harts-horn hath been boyled with the juyce of Citrons Lemons or Orenge and a little Sugar, or a crust of bread boyled in spring water with other things added to it, or the julebs formerly pre-
scribed.

For the time many rules might
^{Time} be given, but by reason of the incertainty of this disease, which must needs break all regular courses, I shall onely advise that they observe alwaies to be sparing in the beginning of a fit, or in the height, for then to take any thing will burden and oppress nature, and increase the fit; but in the declining then refresh with some light or easie things the languishing spirits after the conflict in the paroxism. Let the Air be temperate and made pure from all offensive and noysome smells, and then be kept as cheery and pleasant as they can.

Conclusio.

I Had thought to have set down some few medicines for purging *per epicerasin in declinatione morbi*, but so dangerous it is to move the humours in this dif-

disease, that as Petrus a Castro saith purgantia medicamenta aut semi purgantia ante decimam quartam exhibita multos in ruinam egerunt, conturbatis magis, & magis exacerbatis humoribus; & not knowing into what bold and confident hands this might come, having set down a safe and I think proper way at first to be used, they may have time afterwards to consult with a learned and judicious Physician, who is able to give according to judgment and reason a proper medicine for their grief in a just quantity and convenient form. For one may have as good medicines for a disease as can be by the Art of man invented: yet if you know not the time when to prescribe them, nor the form in what manner, nor the dose how much, you may instead of curing kill the patient. Wherefore Herophilus saith well *Morborum remedia si ab indectis usurpentur venena, si vero a dectis & exercitatis, decrum auxiliares manus.* And truly their is nothing so hard

hard, or so obscure in the practice of **Physick**, as to deliver a just dose of medicine, neither can the quantity of a remedy be defined, except we take the indication from things naturall, as from the strength, nature, and temperatures of the sick, the habit of the body, as fatness, leaness, thinness, fleshiness, age, sex and custome, for *con-suetudo est altera natura*, in like manner from things not naturall as the air, time of the year, Country ; from things voyded, and from things retained, and those things which are *præter naturam*, as fickness, the cause , and the symptomes, with many others, which must be referred to the judgement and discretion of the learned Physician , to whose care next under God I leave you.



A
BRIEF DESCRIPTION
O F

The Nature and cure of that Disease
which this Spring most infested

LONDON.

Having given an account of the nature and cure of this disease, which now rageth throughout *England*, that I dare be positive with Gods blessing to say will be good to be used and followed at all times, when the like sad occasion offers it self. Upon the

the importunity of some choice friends, I shall briefly describe that, which this Spring, much infested *London*, and shew how it agreed, and how it differed, from that disease, which last fall invaded the whole Nation. Wherein it will not be a miss to consider the time when that did visibly abate and slacken; which if I mistake not was about the latter end of *November*, when the cold weather begun to break forth, which on a sudden growing sharp made in the microcosm, the body of man a change as well as in the macrocosm for *ab una & eadem causa in Lib. i. de meteoris quid Stephanus Castrensis microcosmi. utriusq; mundi meteora fiunt*; which *Cornelius ab Hogeland* in his *Hist. œconomiae corporis animalis* labours hard to make good with his *Materia subtilis*, which saith he penetrates all bodies, and is thought by some to be *anima mundi*, operating in both; and is the reason of all those extraordinary

nary alterations in mens bodies; as pains in the limbs, (of those who have been formerly hurt) an infallible Almanack of the change of weather, so likewise in the decrepid and diseased: As also in Birds, their singing before rain, and many Beasts (from that extraordinary motion of the subtle matter in their bodies) infallibly prognosticate sudden storms: But to wave this Philosophy, and come to known qualities it is certain, that as heat and moysture move a Centro, heat by dissolving and disjoyning the parts farther asunder; moysture by relaxing and dilating: so cold and dry have their motion ad centrum, but differently cold by constringing

* To which a pleasant storie gives credit. A Gentle-man being wet with a sudden storm, that a Cow-keeper gave him notice of but a little before, returned back to purchase the knowledge; which after a tedious interview, and ten shillings reward be obtained. The Country fellow bidding him eie well a dun Cow he had in the heard; for ever said he, when that Cow runs and holds up her tail, look for a storm persentlie after.

and contracting; siccatie by inspissating, condensing, and conglobating. Coguntur enim multa frigore, sti-

Plutarchus de
primo frigido.

paniur, atque densantur, &
quies stabilitasve ejus non

ociosa est, sed gravis atque constans, ob
 vim ejus subfulciendi, atque continendi
 robore præditam. This being laid down,
 let us now come to apply it to our pre-
 sent purpose; if this be really the ef-
 fects of cold, as sound Philosophy a-
 bundantly proves; then it will not un-
 be difficult to render a reason, why or
 upon the coming of the cold weather,
 this disease should receive a stop, by
 fixing those humours in which the se-
 mina contagionis were placed, and hin-
 dring their fermentation that they
 could not propagate and beget their

like in others,

*Omnis facultas quando præ-
 valer, ea est natura, ut muret,
 fibique simile faciat, id quod
 ab ipsa est viatum.

*Cognatae sunt
 frigoris facul-
 tates, grave es-
 se, permanens, densum, immobile, saith

Plutarch

Plutarch in his fore-cited Book.

These therefore being fast fettered with the chain of cold, and close besieged and stopped from making any out-breaks and sallies upon the people, all was thought now to be conquered and an Io triumphe to be sung, though it left very many quartans, which continued on them when the malignity no way appeared.

Upon this hush it lay all the Winter, untill the Easter week, and then in two or three warme dayes broake loose; having had no warm weather at all before; but a rainy and black week.

— *Cœlum spissæ caligine terras*

Pressit, —

Ovid.

The Sun not appearing for five or six days together (observed by very many) just before the holydays; when on a sudden that warm weather breaking forth, the Citizens in their summer Pomp, being thinner cloathed many of them

then before, (like Bees in a glorious day) swarmed abroad ; and the Pores of the body being opened with the warm weather, a sharpe Easterly wind impregnated with the venomous exhalations of the earth, (newly raised by the Suns warmth in those gaudy days) easily found admittance,

Lucretius.

*Unde repente
Mortiferam possit cladem conflare coorta
Morbida vis hominum generi, &c.*

Which making a *turba* * in the hu-

mens, presently caused pains in the limbs of some, coughs and aguish distempers in others ; So that in a weeke or fortnights time, when it had fer-

Hinc Hipp. in lib. de flatibus, aer conturbatus (inquit) sanguinem conturbat, ac saxe conturbando conspurcat.

mented and caused a putrefaction of humours, it quickly tended to a height, and struck many thousands in London down,

* down, scarce leav-
ing a family where
any store were,
without some be-
ing ill of this di-
stemper; suddenly
sweeping very ma-

* Ita Romæ olim, tri-
stem hiemem ex intem-
perie czli raptim mu-
tatione in contrarium
facta, gravis pestilen-
que omniibus animali-
bus ætas excepit, Li-
vius,

ny away, being the same in the judge-
ment of no mean Physicians with that
in Autume last, though in a new dress.

*Aer enim exhalationibus putridis pollutus,
similem præbet spiritibus materiam, vene-
natisq; seminibus inquinatus, contagium
spiritibus primum, inde humoribus, mox
nobilioribus partibus cordi & cerebro &
per consequens universo corpori impertit,
passimque in homines sævit.* Platerus.

*Haec igitur subito clades nova, pestili-
tasque*

And the reason I conceive why this
should hold them all with coughs,
which it did not in the fall, (and rather
in London than in the Country, when

that before was the most pestered with this disease, and the City the freest place) is because in the Winter, vapours, mists and fumes, being condensed by the coldness of the air, and the weak power of the Sun not being able to draw them up, are continually suck'd in by the Lungs, and especially London, which is alwaies covered with a cloud of smoak, which so infests and disturbs the Lungs, with that corrosive Salt it carries with it, that it puts many upon the rack of cruell and tormenting Coughs, driving so many into Consumptions, that I think I may justly say there dyes more of that disease in London, than in the whole Nation besides, and therefore these feeds seasing upon those humours that are most fitted and disposed for their receiving, offended the

*So that hundreds in
this City may truly
say with him in the
Comedian,
Ossa atque pellis
sum, miser a ma-
critudine.*

Lungs first, in whom these humours were

were impacted, and there first begun to shew themselves,

Aspera pulmonem tussis quatit, & per anbela

Igneus efflatur sipientum spiritus ora.

The Lungs also being so neer neighbours to the heart, they had but a short cut to the vitall spirits, and they being siezed upon by them ; *subactis naturæ viribus, hostiliter omnia devastant, &*

— *Alta sedent civilis vulnera dextræ.*

Baffling those ordinary means which for common colds were wont to be used with good success, wanting those proper alexipharmicks for this disease to be mixed with them, *Hinc*

Mista senum ac juvenum densantur funera.

Horat.
The

that before was the most pestered with this disease, and the City the freest place) is because in the Winter, vapours, mists and fumes, being condensed by the coldness of the air, and the weak power of the Sun not being able to draw them up, are continually suck'd in by the Lungs, and especially London, which is alwaies covered with a cloud of smoak, which so infects and disturbs the Lungs, with that corrosive Salt it carries with it, that it puts many upon the rack of cruell and tormenting Coughs, driving so many into Consumptions, that I think I may justly say there dyes more of that disease in London, than in the whole Nation besides, and therfore these feeds seasing upon those humours that are most furred and disposed for their receiving, offended the

*So that hundreds in
this City may truly
say with him in the
Comedian,
Ossa atque pellis
sum, miser a ma-
critudine.*

Lungs first, in whom these humours were

were impacted, and there first begun to shew themselves,

*Aspera pulmonem tussis quatit, & per
ambula*

Igneus efflatur sipientum spiritus ora.

The Lungs also being so neer neighbours to the heart, they had but a short cut to the vitall spirits, and they being siezed upon by them; subactis naturæ viribus, hostiliter omnia devastant, &

— *Alta sedent civilis vulnera dextre.*

Baffling those ordinary means which for common colds were wont to be used with good success, wanting those proper alexipharmicks for this disease to be mixed with them, *Hinc*

*Mista senum ac juvenum densantur fu-
nera.*

Horat.
The

The cure therefore for this in short, is the same with that in the former treatise, observing the Analogy it hath with the humours, and so must be varied according to the urgency of accidents, and symptoms, that shall arise from thence. And because an exceeding Cough hath troubled and molested most that have been struck with this distemper here in *London*, which hath forced a varying somewhat from the former prescriptions, I shall here set down what course I have used in it this Spring, which I bleſs God hath proved happy and successfull to very many in this City, who implored my aide. First if they were bound in body, I appointed an Emollient Clister, and if they had any chilness or pain in their limbs, this or the like Cordiall going to Bed.

R. *Aq. Scabiosæ* 3 ss. *theriacal. styllat.*
3 ss.

3 ss. cordial. frigid. Saxon. 3 i. diacon
diis. i. syr. papaveris, erat. 3 i. Spirit.
Sulphuris gt. ii. misc. Fiat Haustus.

This put them in a breathing sweat, check'd the malignity, appeated their Cough, and gently caused rest. Then I appointed this course every morning, four of the Clock in the afternoon, and at night going to Bed; to drink a quarter of a pinte of this or the like pectorall drink, which I varied according to indications.

Rx Rad. Scorzon. 3 ss. cor. cer. rafpat.
3 ii. scabiosa capill. ven. tuffilag. hyssop.
an. ms. passular. solis exacinat. 3 ii.
jujub. sebest. an. n. 12. ficuum, dactyl-
lor. an. n. iiiii. sem. anisi liquerit. rasa
an. 3 i.

Coq. in aq. hordei s. q. ad lib. iii. colat.
adde syr. viclar. papaver. errat. jujub.
an.

an. 3 ii. Spir. Sulphur. q. s. ad gratam
aciditatem F. Decoctum pectorale.

With this or the like oyntment for
the breast, to be anointed night and
morning.

Rx Ungt. pectoral. 3 i. e floribus Au-
tran. 3 ss. ol. macis per express. scr. i. croci
pulverisat. scr. ss. misc. F. Unguentum.

Sometimes also I appointed pecto-
rall roles, lambatives, and other me-
dicines usually prescribed by Physi-
cians for colds, as necessity required;
and where the malignity appeared any
thing much, there I alwaies kept to
the directions in the treatise, and ap-
pointed four or five spoonfulls of this,
or the like Cordiall, to be took other
whiles to prevent danger.

Rx Ag. melissæ, scabiosæ, papaver. er-
rat.

rat. an. 3 ii. cordial frigid. Saxon. 3 iiiii.
 theriac. Syllat. 3 iss. tinctura croci. 3 ss.
 syr. melissoph. Fernelii charioph. an. 3 vi.
 capill. ven. 3 ss. e succo citri 3 ii. con-
 fect. de Hyacinth. 3 ss. cor. cer. uspi-
 sc. i. pul. e chelis can. compos. sc. sem. spt.
 vitriol. acid. dul. q.s. ad gratiam. F.
 Julapium.

Thus checking with Cordials the malignity, the other medicines failed not in their operations in ripening the cold, and loosening the Flegm that was impacted in the Lungs, so that after some time spent in this course, the humours being well prepared and concocted with these things, I then prescribed (to carry off what nature had well separated) these pills.

Rx Massæ interioris pil. Hier. cum a-
 gar. 3 iss. pestilent. Ruffi 3 ss. e tribus
 Fernelii 3 i. ol. fanaticul. balsami, peru-
 vian

vian. an. gt: ii. syr. & cichorio q. s. F:
 massa ex qua formentur pil. n. 6. ex
 quaque drochma incurentur.

Every other or third night going to
 rest to take three or five of them ac-
 cording as they worked, that they
 might have two or three stools the
 next day, which I caused to be repea-
 ted twice or thrice, appointing Clisters
 as occasion required, if nature answ-
 ered not our expectation in the pills.
 Sometimes also I purged them with
 Senna, Agaric, Rhubarb, Myroba-
 lans, Tamarinds, and the like safe and
 gentle medicines infused, in some of
 the pectorall decoction, dissolving in it
 some manna and adding syrrup of Ro-
 ses with Agarick, Succory with Rhu-
 barb or what other was proper and
 suitable to the subject receiving; pro-
 viding against accidents, according to
 the directions in the former treatise.

And

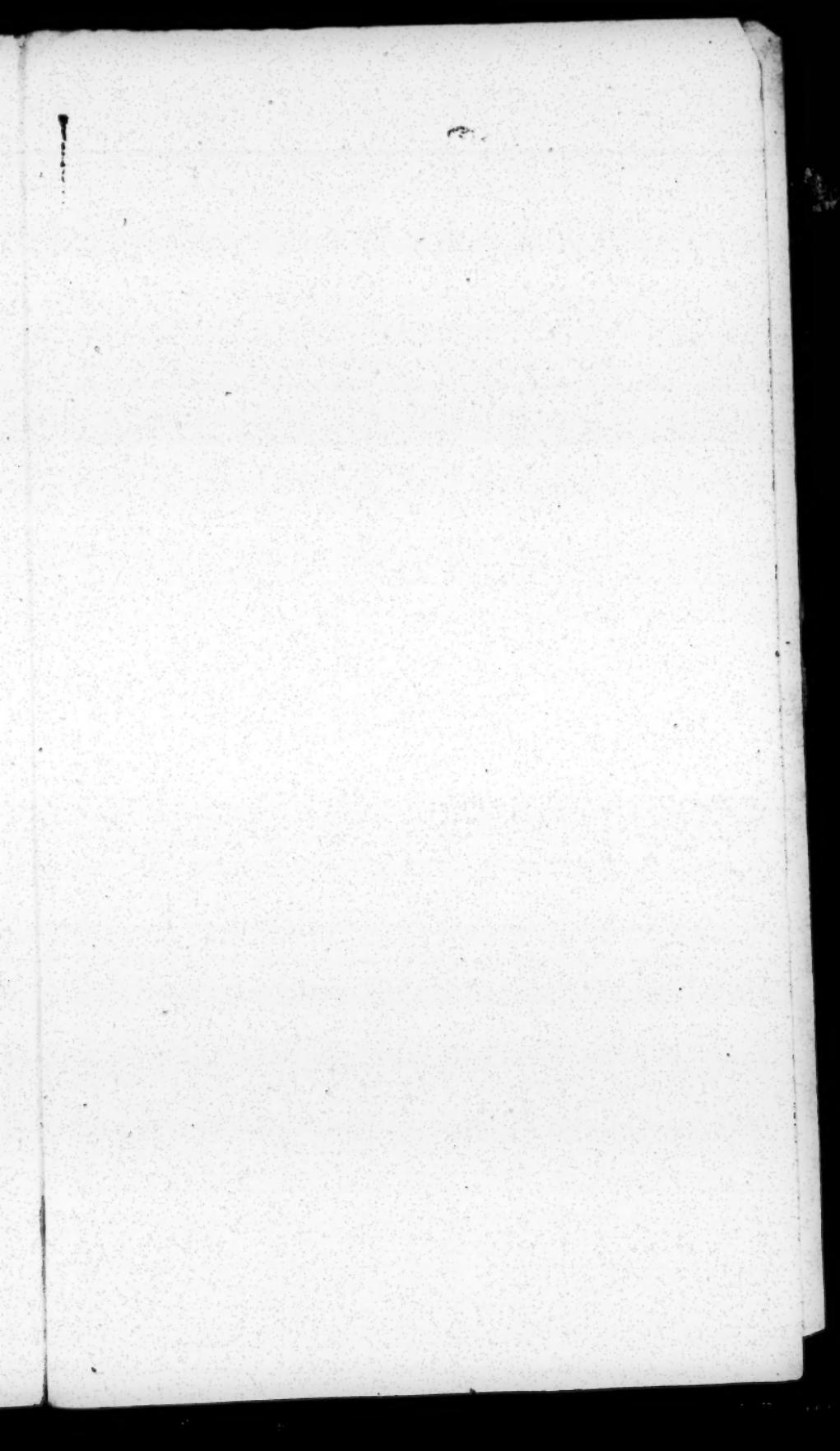
And with this course through Gods
blessing they were recovered ; which
for the good of others is here commu-
nicated.

--- *Felix quicunque dolore
Alterius disert, posse carere suo.*

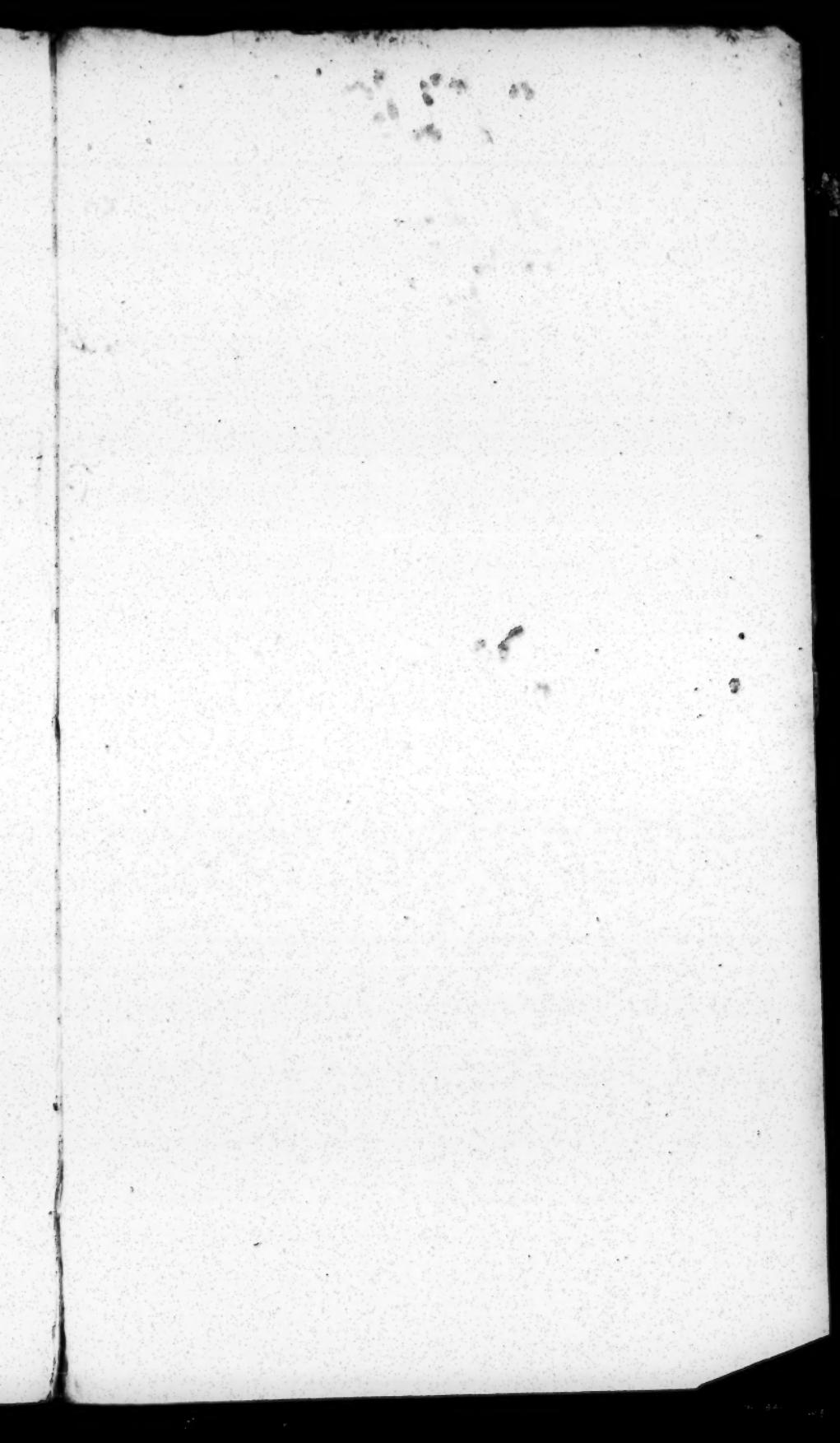


F I N I S.









For my good will of
England.

24 Pil. de Hierā cū Agar 31
de turby

Ruff ana 38.

Green: Anoniac: n: acet: Sellyk
Slate et mississ.

Lab: abysm:

Gart violet: ana green: v

ol: fawcett balsam peruvian:

ana quitt: n

in Green de Cicer: fawc

Pil: xv.

